Sampson A Little Lloyd jun.

TREATISE

Concerning

SUFFERINGS.

FOR

The satisfaction of *all that will live Godly in Christ Jesus, who shall suffer Persecution.*

Unto which is annexed a little Treatise, concerning *Glory.*

Written in the *Spirit of Love*, and *Bowels* of *Meeknesse*, By

GEORGE BISHOPE. ch. H.

If we Suffer, we shall also Reign with him: If we deny him, he will also deny us, 2 Tim. 2. 12.

Bona agere, & mala pati, Regium est;
(that is,)
To do well, and suffer ill, is the Rule of Kings.

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A Little

TREATISE

Concerning

SUFFERINGS, &c.

Suffering is a word of *large* extent, and may be conſidered under a *double* Head, *viz.*

Either of things for the *Puniſhment* of *evil*; or of *Evil*, for doing that which is *Good*.

As to the *former* I have little to ſay in *this* place. A kind of neceſſity there is (if *I* may ſo call it) of ſuffering *quietly* the *Puniſhment* of *Evil*, where the *Witneſſe* of *God* anſwers to a *Man's* Particular that the *Judgement* is *Juſt*.

But of the *latter*, *viz.* the *ſuffering* of *Evil* for doing that which is *Good*, of *this I* am determined to ſpeak.

Sufferings, then, under *this* Head may be conſidered either as *they* are *ſufferings* between *Man* and *Man*; or, in relation to *God*.

As to the *first*, *I* have little *also* to say here, though much might be ſpoken, --*If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come, and offer thy Gift. Agree with thine Adverſary quickly while thou art in the Way with him, leſt at any time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon; Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing*, Mat. 5. 23, 24, 25, 26. --- *Bear ye one anothers burdens, and ſo fulfill the Law of Chriſt*, Gal. 6. 2.--*If ye forgive men their treſpaſſes, your Heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes; neither will your Father forgive your treſpaſſes*, Mat. 6. 14, 15.--*Lord, how oft ſhall my Brother ſin againſt me, and I forgive him? till ſeaven times? Jeſus ſaith unto him, I ſay not unto thee, untill ſeaven times, but untill ſeaventy times ſeaven. If thy Brother treſpaſſe againſt thee, rebuke him; and if he repent, forgive him; and if he treſpaſſe againſt thee ſeaven times in a day, and ſeaven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him*, Mat. 18. 21, 22. Luke 17. 3, 4.

As

As to the *second*, it lyes upon *me* to ſpeak at *this* time, but before *I* come to Particulars, I muſt diſtinguiſh between *Sufferings* in relation to *God* as called unto by *him*; and *Sufferings* in Relation to *God*, as brought into to by *Man*.

Sufferings in Relation to *God* as called unto by *him*, are ſuch as were *Abraham's* for the *Tryal* of *his* Faith, when *he* was bid to go forth of *his* Countrey, and *his* kindred, and *his* Fathers houſe, to a *Land* that the *Lord* would ſhew *him*; *and he went out, not knowing whether he went, and ſojourned in the Land of Promiſe as in a ſtrange Countrey, dwelling in Tabernacles with Iſaac and Jacob, the Heirs with him of the ſame Promiſe*, Gen. 13. 1. Heb. 11. 8, 9. And as to the *offering* up *his* ſon *Iſaac*, and the receiving *him* back again from the *dead* in a *figure*, who againſt *hope* believed in *hope*; and ſo *in the Mount of the Lord it will be ſeen*; ſo *he* called the *place* where *he* ſo received *him*, *Jehovah-Jireth*, Gen. 22. 14. Rom. 4. 18. Heb. 11. 19.

And as were *Davids* for the *Tryal* of *his* hope; *David and the times that paſt over him*; who was purſued by *Saul*, and put to great ſtraits, ere *he* obtained the *Kingdom* which the *Lord* had promiſed *him*. *In the Lord I put my truſt*; *how ſay ye to my ſoul, flee as a Bird to*

your Mountain? Pſal. 11. 1. *For in thee O Lord! do I hope; thou wilt hear, O Lord my God,* Pſal. 38. 15. 2 Chron. 29. 30. *Why art thou caſt down O my ſoul? and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my Countenance, and my God,* Pſal. 43. *laſt.* Pſal. 42. 5. 11.

And as were *Job's* for the *proof* of *his* Patience; *Ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful, and of tender mercy,* James 5. 11.

And as were *Paul's* for the *preventing* of *exaltation,* when a *Thorn* in the *fleſh,* a *Meſſenger* of *Satan* was ſent to buffet *him,* leaſt *he* ſhould be exalted *above* meaſure, through the *abundance* of *Revelation,* 2 Cor. 12. 7.

And as were *his* ſufferings for the *ſuccouring* of *them* that are *tempted*; who was in *all* points tempted like as *we* are, yet without *ſin*; that in that *he* himſelf having ſuffered being *tempted, he* might be able to ſuccour *them* that are *tempted,* Heb. 4. 15. 2. 18. Who was *deſpiſed,* and *rejected* of *men,* a *man* of *ſorrows,* and *acquainted* with *griefs,* and *we* hid *our* faces from *him* (was it propheſied) *he was deſpiſed, and we eſteemed him not: ſurely he hath born our griefs, and carryed our ſorrows, yet we did eſteem him ſtricken,*

ſmitten

ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions; he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed; all we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all. He was oppreſſed, and he was afflicted, yet he opened not his mouth, he is brought as a Lamb to the ſlaughter, and as a ſheep before the Shearers is dumb; ſo he opened not his mouth. He was taken from Priſon and from Judgement, and who ſhall declare his Generation? for he was cut off from the Land of the living; for the tranſgreſſion of my People was he ſtricken; and he made his Grave with the wicked, and with the rich in his death, becauſe he had done no violence; neither was any deceit found in his mouth. Yet it pleaſed the Lord to bruiſe him, he hath put him to grief. When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand, he ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall bear their iniquities; therefore will I devide him a portion with the great, and he ſhall devide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death, and he was numbred with the tranſgreſſors, and he bear the

ſin of many, and made interceſſion for the tranſgreſſours, Iſa. 53. Who *once ſuffered for ſins, the juſt for the unjuſt, that he might bring us unto God*, 1 Pet. 3. 18.

And as were the *Apoſtle's*, for the *Seeds* ſake; who *filled up* that which was behind of the *afflictions* of *Chriſt* in *his fleſh*: for *his* bodyes ſake, which is the *Church*, Col. 1. 18.

And as were the *Servants* of the *Lord*, the *Prophets*, who ſpake in the *Name* of the *Lord*, who were *Examples* of *ſuffering affliction*, and of *Patience*, Jam. 2. 10. whoſe *Faith* follow, *Conſidering the end of their Converſation*, (ſaith *he* of *them* who had the *rule* over *them*, who had ſpoken to *them* the *word of God*, *Jeſus Chriſt*, *yeſterday*, *and to day*, *and for ever*, Heb. 13. 7, 8. *Beſides thoſe things* (ſaith *Paul*) *which are without*, *that which cometh upon me dayly*, *the care of all the Churches*, 2 Cor. 11. 28.

And as were *Paul's* for Chriſts ſake, and the *Witneſſe* of *his* Truth; who ſaid, *From henceforth let no man trouble me*, *I bear in my body the marks of the Lord Jeſus*, Gal. 6. 17.

And as were *theirs*, who loved not *their* lives unto the death, of whom *John* ſpake, Rev. 12. 11.

Sufferings in relation to *God*, as brought by *Man*, are *ſuch* as are for the *Teſtimony* of

Truth,

Truth, and of a *good* Conſcience in *things* appertaining to the *Kingdome* of *God*, and *his* Dominion in the *Conſciences* of *men*; of which *I* am now to ſpeak, and unto which *I* ſhall direct what *I* have to ſay in *this* Treatiſe, which *I* am moved of the *Lord* to write in *this* hour, wherein *ſufferings* are *neer*, and that for *Conſcience*, and becauſe of the *Dominion* of *God* in the *Conſciences* of *men*, and the *Teſtimony* of *him* in *this* Generation, who is come to *Reign*, and who ſhall *Reign* over *all* for *ever* and *ever*; and *all* his enemies ſhall be made *his* Foot-ſtool, and on *his* head ſhall *his* Crown flouriſh; and through the *greatneſſe* of his power, *his* enemies ſhall ſubmit *themſelves* to *him*: Whoſe *Kingdome* is an *everlaſting Kingdome*, and his Dominion that which ſhall *never* have end; the *mouth* of the *Lord* of *Hoſts* hath ſpoken it, who lives for *ever*, whoſe is the *Glory*, and the *Praiſe*, and the *Dominion* for *ever*.

And here *I* ſhall lay down much of what *I* have to ſay in *this* Treatiſe, in what *I* have to ſpeak to *this* Queſtion, *viz.*

Queſt. *Whether the Dominion of God in the Conſciences of men, be that which men are to bear Witneſs unto, through the greateſt ſufferings that may come for bearing witneſſe to the ſame? And whether ſuch a bearing witneſs through the great-*

eſt

eſt ſufferings that may come, to ſuch his Dominion, be not that which is required of every man in whom there is a witneſſe of ſuch his Dominion in the Conſciences of men?

I anſwer, *Yea*, undoubtedly; it is ſo, and no *other* thing can be aſſerted in *this* Particular; and by *how* much the *Greater he* is than *man*, and *above* man, who gave *man his* being, who is *Lord* of *Conſcience*, by *ſo* much the rather, or the *more* is *his* Dominion to be witneſſed unto in *this* particular, in and over *Conſcience*, who is *Lord* of *Man*, and of the *Conſcience*.

But it may be ſaid, How comes *this* to paſſe? ſeeing *Man* is appointed under *him* to Rule in the *Earth*, and as *his* Vicegerent, unto whom, as *Kings*, and *Governours*, and *all* that are in *Authority*, men are to be *ſubject* as to the *higher Powers*; for *there is no Power but of God*; *and the Powers that be, are ordained of God* (ſaith the *Apoſtle*, Rom. 13. 1.) *and ſubmit your ſelves to every Ordinance of man for the Lords ſake, whether it be to the King as Supream, or unto Governours as unto them that are ſent by him*, 1 Pet. 2. 13, 14. *And, I exhort, therefore that firſt of all, Supplications, Prayers, Interceſſions, and giving of thanks be made for all men; for Kings, and all that are in Authority; that we may lead a quiet, and peaceable*

able life in all Godlineſſe and honeſty, 1 Tim. 2. 1, 2. And, *Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation*, Rom. 13. 2, 3. And, *Ye muſt needs be ſubject not only for wrath, but for Conſcience ſake*, verſ. 5.

I Anſwer, *Kings*, and *Governours*, and *all* that are in *Authority*, are to be *ſubmitted* unto for the *Lords* ſake, and for *Conſcience* ſake, and not *only* for *wrath*; and there is *no* Power but of *God*, and the *Powers* that be, are *ordained* of *God*; and whoſoever reſiſteth the *Power*, reſiſts the *Ordinance* of *God*, and *they* that reſiſt ſhall receive to *themſelves* Damnation; and *Prayers*, *Supplications*, and *Thankſgivings*, are to be made for *all* men, and for *Kings*, and *all* that are in *Authority*; but what *Kings* are *they*, and *Governours*, and thoſe *all* in *Authority*? and for *what is* it that *Supplications*, and *Prayers*, and *Interceſſions*, and *giving of thanks*, *firſt* of *all* is to be made for *Kings*, and *all* that are in Authority? And for *what* end is it that *ſuch* ſupplications, &c. are to be made? And *what* Power is it that is of *God*, the *higher* Powers, which *he* that reſiſteth, reſiſts the *Ordinance* of *God*, unto which *men* muſt needs be ſubject, not *only* for *wrath*, but alſo for *Conſci-*

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ence ſake, which *they* that reſiſt ſhall receive to *themſelves* damnation? *I* hope *no* man will ſay it is the *Power* of *evil*, or *that* which Commands *evil*; or *Kings*, or *Governors*, or *all* that are in *Authority*, that Command *evil*; or that the *Commands* of *evil* in *all* that are in *Authority* are to be ſubmitted unto, and that not *only* for *wrath*, but *alſo* for *Conſcience* ſake, or that *ſuch* are not to be reſiſted (I mean that the *Commands* of *ſuch*) are not to be *diſobeyed*, but are to be *ſubmitted* unto as the *higher* Power, the *Ordinance* of *God*, as the *Powers* that be *Ordained* of *God*, whom to reſiſt *brings* damnation. For *this* was done by thoſe of whom *Paul* ſpake, to *thoſe* of whom *he* ſpake, *viz.* the *Roman* Emperours, *Kings*, and *Governors*, and *others*, under whom, or the *Power* of whom *they* then were, for *they* worſhipped not *their* Gods which were made with *hands*, nor did *they* meet in *their* Idol Temples, nor forbore *they* to ſpeak in the *Name* of *Jeſus*; nor were *they* conformed to *their* manners, or *cuſtomes*; nor did *they* after *their* works, which were *evil*; but were *ſtoned, ſawn aſunder, tempted, ſlain with the ſword; they wandred about in Sheep-skins, and Goat-skins, being deſtitute, afflicted, tormented, of whom the world was not worthy; they wandred in Deſerts, and in Mountains, and in Dens and*

Caves

Caves of the Earth, as the *Scriptures teſtifie* of the *Saints* that went *before*; and the whole ſeries of *Hiſtory* from the *dayes* of the *Apoſtles*, who wrote and Propheſied of *theſe* things hath been done *ſince*, as *he* did who went *before*, who was *Lord* of *all*, what *his* Diſciples ſhould *ſuffer* and *endure*, and the followers of *him* throughout *all* Generations, who met with, and who do meet with the *ſame* things to this day, and paſs thorough *them* as *they* did who went *before* and bare teſtimony to *this* thing, *viz.* of enduring whatſoever came of it, any ſufferings rather than to obey the commands of men to do *evill*, and ſo *ſome* in *every* age and *generation* of *men*, *ever* ſince the *Apoſtaſie*, there have been, and *multitudes* of *them* too, who thorough the *moſt* barbarous, and *cruel* torturings, *loſs* of *Goods*, *Eſtates*, *Liberties*, *Children*, *Families*, *Relations*, *Country*, *Deprivation* of *Members*, and *Death* it *ſelf*; the *ſharpeſt*, and *moſt* baſe of *deaths*, *living* deaths, *deaths* (if I *may* ſo ſay, becauſe of the *torments*, and the *duration*, and *variety* of the *exquiſiteneſs* of *them*) *more* ſharp than *death*, *burnings*, *hangings*, *ſtarvings*, *beheadings*, *deaths* with the *Extremities* of *ſufferings* moſt *deviſeable*, have *born* teſtimony to *this*, even againſt the *unjuſt* Commands of *thoſe* in Authority, whether

ther *Kings*, *Emperours*, *Governors*, *Captains*, *Presidents*, or *other* Officers; and *all* these things have suffered because *they* could not obey the *Commands* that were *evil* of *those*, who because *they* obeyed not *their* evil Commands, inflicted the *most* inhumane Cruelties upon *them*; who passed thorough *them* in denial of *them* all, and so have obtained a *good* Report, who *loved not their lives unto the Death*, to *bear* testimony unto *this*, as *John* foresaw, *Rev.* 12. 11. *Whose* constant enduring, and *faithfulness* unto *this*, remains as *Examples*, and *undeniable* Proofs throughout *all* Generations of what hath been *said*. The *Witnesses* have Prophesied in *Sackcloth*, as *John* foresaw *they* should for the space of a *thousand*, *two hundred*, and *three score dayes*; and they have been *killed*, and *their* dead bodies have lain in the *streets* of the *Great City*, which *spiritually* is called *Sodome*, and *Egypt*, where *our* Lord also was *Crucified*, and *they* of the *People*, and *Kindreds*, and *Tongues*, and *Nations* have seen *their* dead bodies, and have not suffred *their* dead bodies to be put *into* graves; and *they* that dwelt on the *Earth*, have rejoyced over them, and made *merry*, and sent *Gifts* one to *another*, because *those* Prophets tormented *them* that dwelt on the *Earth*, as *he* also fore-

foreſaw, *Rev.* 11. 3, 7, 8, 9, 10. Who ſaw the *ſouls* of *them* under the *Altar*, which *were* ſlain for the *Word* of *God*, and the *Teſtimony* which *they* held, who cryed with a *loud* voyce, ſaying, *How long O Lord! holy, and true, doeſt thou not Judge, and Avenge our blood on them that dwell on the Earth?* And *he* ſaw *White* Robes given unto *every* one of *them*; and it was ſayd unto *them*, that *they ſhould reſt yet for a little ſeaſon, untill their fellow-ſervants, and their Brethren that ſhould be killed as they were, ſhould be fulfilled*, Rev. 6. 9, 10, 11. And in *Babylon* was found the *blood* of *Prophets, and of Saints, and of all that were ſlain on the Earth*, Rev. 18. laſt; and *her ſmoak aroſe up for ever, and ever*, Rev. 19. 3.

And *Myſtery Babylon* the *Great, the Mother of Harlots, and Abominations of the Earth; and I ſaw the Woman drunken with the blood of the Saints*, and *with the blood of the Martyrs of Jeſus*: and *when I ſaw her I wondred with great Admiration. And the Angel ſaid unto me, Wherefore doeſt thou Marvell? I will tell the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath the ſeven heads and ten hornes*; and ſo *he* tells *him* what it is, and how the *Beaſt* aſcends out of the *Bottomleſs Pit*, and ſhall go into *Perdition*, and that *they* that dwell on the *Earth*, whoſe Names

were

were not written in the *Book* of *life* from the *foundation* of the *World*, ſhall wonder when *they* behold the *Beaſt*; and that the *ſeven* heads were *ſeven* Mountains, on which the *Woman* ſate; and that there were *ſeven* Kings, *five* of whom were *fallen*, and that *one* was, and that *another* was *yet* to *come*, and that *he* that was to *come* ſhould continue a *ſhort* ſpace; and that the *Beaſt* that was, and is *not*, *he* was the *Eighth*, and was of the *ſeaven*, and ſhould go into *Perdition*; and that the *Ten* Hornes were *Ten* Kings, which had received no Kingdome as *yet*; but had received *Power* as *Kings one* hour with the *Beaſt*, and that *theſe* had *one* mind, and ſhould give *their* Power and ſtrength unto the *Beaſt*; and theſe ſhould make *warr* with the *Lamb*, and that the *Lamb* ſhould overcome *them*, for *he is Lord of Lords, and King of Kings*; and that *they* that were with *him*, were *called*, and *faithful*, and *choſen*; and that the *Waters* on which the *Whore* ſate, were *People*, and *Multitudes*, and *Nations*, and *Tongues*; and that the *Ten* hornes ſhould hate the *Whore*, and make *her* deſolate, and *naked*, and *eate her fleſh*, and *burn her with fire*; and that *God* had put it into *their* hearts to fulfill *his* will, and to agree, and give *their* Kingdome unto the *Beaſt*, untill the

Words

Words of *God ſhould be fulfilled*, and that the *Woman* which *he* ſaw was that *great* City which reigneth over the *Kings* of the *Earth*; and that *this* was the *Great* Whore, with whom the *Kings* of the *Earth* had committed *fornication*; and the *Inhabitants* of the *Earth* had been made *drunk* with the *Wine* of *her* fornication, *Rev.* 17. And *he* ſaw the *Beaſt* riſe up out of the *Sea*, having *ſeaven* heads, and *ten* hornes, and upon *his* hornes *ten* Crownes and upon *his* heads, the *Name* of *Blaſphemy*; and that the *Beaſt* was like a *Leopard*, and that *his* feet were as the *feet* of a *Beare*, and that *his* mouth was as the *mouth* of a *Lion*; and that the *Dragon* gave *him his* Power, and *his* Seate, and *great* Authority, and that *one of his heads* was as it were *wounded* to *Death*, and that *his* deadly wound was *healed*, and that *all* the *World* wondred after the *Beaſt*, and that *they* worſhipped the *Dragon*, which gave *Power* unto the *Beaſt*, and that *they* worſhipped the *Beaſt*, ſaying, *Who is like to the Beaſt? Who is able to make warr with him; and that there was given unto him a Mouth ſpeaking great things, and Blaſphemies, and Power was given unto him to continue fourty and two moneths*, and that *he* opened *his* mouth in *Blaſpheming* againſt *God*, to blaſpheme *his* Name, and *his* Ta-

bernacle, and *them* that dwell in *Heaven*; and that it was given *him* to make warr with the *Saints*, and to overcome *them*; and that *Power* was given unto *him* over *all Kindreds*, and *Tongues*, and *Nations*, and that *all that* dwell on the *Earth* ſhould worſhip *him*, whoſe *Names* were not written in the *Book* of *Life*, of the *Lamb* ſlaine from the *foundation* of the *World*, Rev. 13. And this *he* Propheſied, which is *ſince* come to *paſs*.

So then (as *I* have ſayd) *I* hope that *no* man will ſay it is the *Power* of *evil*, the *Power of the Darkneſs of this World*, the *Power* of the *Beaſt*, the *Commands* of *evil* in *them* that Rule, that *that* is the *higher* Power unto which *every* ſoul is to be *ſubject*, that *that* is the *Power* that is of *God*, that *thoſe* are the *Powers* that are *ordained* of *God*, that *they* that reſiſt *that* Power reſiſt the *Ordinance* of *God*, and that *they* that *ſo* reſiſt ſhall receive to *themſelves* damnation; or that a *man* muſt needs be ſubject to *ſuch* Powers, not *only* for *wrath*, but *alſo* for *Conſcience* ſake; for then *this* more than a *Cloud* of Witneſſes (if *I* may *ſo* ſay, and ſo *I* may ſay, for *they* are *Clouds* of *Witneſſes*) throughout *all* Generations, and during the *Apoſtacies*, who have (as hath been ſayd) obtained a *good* Report, and remain as *undeniable* Proofs, of what

hath

hath been *ſayd*, muſt be *blotted* out, and *they* muſt be accounted (which *God* forbid, and *they* can never be *ſo* blotted out, muſt *never* be *ſo* accounted) *I* ſay, *they* muſt be accounted the *ſouls* that were *not ſubject* to the *Higher* Powers, the *Powers* that *be* of *God*, the *Powers* that were *ordained* of *God*; that reſiſted the *Ordinance* of *God*; and that *they* received to *themſelves* damnation, in reſiſting the *Power* which *they* muſt *needs* have been *ſubject* unto, or which *they* ought to have been ſubject to, not *only* for *wrath*, but *alſo* for *Conſcience* ſake, and which ſhould have been obeyed, for *he* that reſiſteth the *Power* reſiſteth the *Ordinance* of *God*, and *they that reſiſt ſhall receive to themſelves damnation*, & where the *Power* is not obeyed, it is reſiſted; which *I ſay* again *God* forbid; this were to offend againſt the *generation* of *his* children, even againſt *Prophets*, and the *holy Apoſtles*, & *Martyrs* throughout *all* generations; which is not a *thing* ſo much as to be thought, much *leſs* is it to be ſpoken; and if it ſhould be, the Lord, that of him in man, the *witneſs* of *God* will condemn *it*, will judge *it*, which abides for *ever*, which *witneſs* none can ſtop, which is *greater* than *all*, which is *witneſs*, and will *teſtifie* that for the *Word* of *God* it was, and for the *Teſtimony* of *Jeſus*, that *they*

ſo ſuffred and teſtified, according as it was foretold by the *holy Prophets* ever ſince the *World* began, and the *Lord God* Eternal hath and will bear *them* witneſs, that it was in *obedience* to *his* will, and for *his* Teſtimony that *they* ſuffred, in the *day* wherein *he* will judge the *ſecrets* of *all* hearts by *Him whom he hath appointed, of which he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* So let *all* be ſilent, and *every* mouth be ſtopt in *this* thing, for *God* is *Judge*; and *his* witneſs in *every* one ſhall anſwer in *every* one that it is *ſo*, and *John* ſaw it *ſo*, as aforeſaid; *he* ſaw *them* cloathed in *white*, *he* ſaw *them Crown'd*, and having the *Harps* of *God* in *their* hands, and ſinging the *Song* of *Moſes*, & the *Lamb*; and if *this* were not *ſo*, how could *they* be cloathed in *white*? how could *they* be *Crown'd*? how could *they* have the *Harps* of *God* in *their* hands, and *ſing* the *Song* of *Moſes*, and the *Lamb*, and *reign* for *ever*? *They loved not their lives unto the Death; Be thou faithful unto the death, and I will give thee a Crown of life*; And *I have fought a good fight; I have finiſhed my courſe; I have kept the faith, henceforth is layd up for me a Crown of life, which the Lord the righteous Judge will give me in that day, and not only to me, but to all that*

love

love the Lord Jesus, and his appearing, sayd *Paul*, 2 Tim. 4. 7. *Thou*, therefore, *endure hardness as a good Souldier of Jesus Christ*, 2 Tim. 2. 3. And, *to him that overcometh* (and how can there be *such* an overcoming where the *Commands* of *evil* are obeyed, and obeyed *they* are where *they* are observed against the *Motions* of the *Just*, and the *Just* suffers) *will I grant to sit with me on my Throne, even as I also overcame, and am sate down with my Father on his Throne*, sayd the *Son* of *God*, who humbled *himself* unto *Death*, even unto the *Death* of the *Cross*; who suffred the *Just* for the *Unjust*, that *he* might bring *us* to *God*, Rev. 3. 21. 1 Pet. 3. 18.

And this is the *Word* of *Truth*, and what the *Scriptures* testifie, and which will prove *so* to be in the *Day* wherein *he* will render to *every* Man according to *his* Deeds; and this *I* am moved of the *Lord* to write, that *Men* may take heed how *they* enforce against *this*, and seek to set the *Commands* of *Men* whatsoever over *all*, and plead *Obedience* thereunto, as to the Power of *God*; Subjection as to the *Higher* Powers; Submission as to the *Ordinance* of *God*; whereas it is *no* such thing, in *things* that are *evil*, as hath been made manifest,; but

must be *testified* against, and *they* who have testified against the *Commands* that have been *evil*, the *Lord* hath been with *them*, and hath testified for *them*, and helpt *them* thorough, and carried them *above* all that *they* have met with and suffred, yea *Death* it self, in the bearing of *such* their testimony.

That *then* is not the *Power*, the *higher* Power, the *Ordinance* of *God*, unto which *Men* must needs be subject, not *only* for *wrath*, but *also* for *Conscience* sake, which *Commands* the thing that is *evil*, that is not the *Power* of *God*, that is to be obeyed; but *something* else must be the meaning of the *higher* Powers, the *Powers* that be of *God*, that *every* soul must be subject unto! and that not for *wrath only*, but *also* for *Conscience* sake, which is the *Ordinance* of *God*, which whosoever resisteth, resists the *Ordinance* of *God*; and some *other* signification it must of *necessity* have, than what is according to the *common* understanding of *those* words, which is to *this* effect, That be the Power what it will, be *they* who are in *Authority* what *they* will, and be *their* Commands as *they* will, *they* are to be obeyed, *they are* to be submitted unto for *Conscience* sake, *they* are the *Powers*, the *higher* Powers, the *Powers* that be *Ordained* of *God*, unto which *every* soul must

be

be *ſubject*, unto which *every* ſoul muſt needs be ſubject, not *only* for *wrath*, but *alſo* for *Conſcience* ſake; and ſo ſay they, *Is it fit to ſay to a King, Thou art wicked? and to Princes, Ye are ungodly?* Job 34. 18.

What then (may it be ſaid) *is that ſomething elſe, that other ſignification of the Power, the higher Power, that every ſoul is to be ſubject unto? What is that Power, that higher Power, the every Ordinance of man that is to be ſubmitted unto?*

I anſwer; That *ſomething elſe*, that *every Ordinance of man*, that is to be *ſubmitted* unto, for the *Lords* ſake; *Submit your ſelves unto every Ordinance of man for the Lords ſake*; That *Power*, that *higher* Power, which whoſoever reſiſts, reſiſts the *Ordinance* of *God*, which *they* who reſiſt, ſhall receive to themſelves Damnation, unto which, *there* muſt needs be ſubjection, not *only* for wrath, but *alſo* for *Conſcience* ſake; that *higher* Power, that *Power* is the *Lord*, that of *him* in *every* man by *whom Kings Reign, and Princes Decree Juſtice*. As the *Commands* of *Kings*, and *Governours*, and *all* that are in *Authority*, come from *this*, or anſwer unto *this*, *they* are to be ſubmitted unto, the *Power*, the *higher* Power, *Every* Ordinance of *Man* for the *Lords* ſake, as it comes from the *Lord*, that of *him*

in *every* man, who is *Lord*, and *King*; of that anſwers unto *it*; *for the Lords ſake*, becauſe it is of the *Lord*, that of *him* in *man*, and comes from *him*, and anſwers to *him*; for *his* ſake, though it be *mans*, be they what they will that ordain, *Kings*, *Governours*, *all* that are in *Authority*, if it come from, or anſwer to that of *him*, in *them*, and *you*, that of *God* which witneſſeth to *God*, which anſwers to the *Witneſs of God*, obey it for the *Lords* ſake, though it be the *Ordinance* of *Man*, though it proceed from, or through *man*, for the *ſake* of that of *him* in *man*, from whom it comes, and unto which it anſwers; for the *Lord* is in *men*, and though men may ordain it, yet that of *him* in *man*, moving *him* thereunto, it is not *mans*, (though in a ſence it may be ſo ſaid, becauſe it is brought forth in *man*, and *man* joyns to it, and *ſo* makes it *his*) but the *Lords*, that of *him* in *man*, moving *man ſo* to decree, *ſo* to ordain; *this* is to be *ſubmitted* unto for the *Lords* ſake; becauſe it is of the *Lord*, becauſe it comes from that of *him* in *man*, and anſwers to *it*.

And this is the *ſignification* of that *Word*; that *other* ſignification than what is *commonly* underſtood, that *ſomething* elſe, *viz.* it *being the Ordinance of man*, *or made or decreed*

by

by man, it is to be ſubmitted unto; ſubjection is to be to it (*be it what it will, and as it will*, for if *all* thats decreed, muſt be ſubmitted to, if ſubjection muſt be to it, then it is *be it what it will, and as it will*; for that is *all*, and *all* is *be it what it will, and as it will*) for the *Lords* ſake; as *I* have received it from the *Lord*.

And *ſo* that place, *viz. Let every ſoul be ſubject to the higher Powers, for there is no Power but of God, the Powers that be, are ordained of God; whoſoever therefore reſiſteth the Power, reſiſts the Ordinance of God, and they that reſiſt receive to themſelves damnation*, Rom. 13. 1, 2. is to be underſtood of *that which witneſſeth that of God*, that which is of *him* in *man*, that which *comes* from *it*, that is of it, the *Power*, the *higher* Power, *Chriſt Jeſus the wiſdome of God, & the power of God; Let every ſoul be ſubject unto it, to the Power, to the higher Powers, for there is no Power but of God, and the Powers that be, are ordained of God: This* I ſay muſt be underſtood of the *Powers* that proceed from *that* of *God*, for the *Powers* that be, (ſuch as are to be ſubmitted unto; ſuch unto which *ſubjection* and *obedience* is to be) are *Ordained of God, for there is no Power but of God*, (ſaith *he*,) *No Power but of God*. So then that's the *Power* unto which *ſubjection* is to be, and *ſubmiſſion* and *obedience*, which is of *God*.

For

For the *Powers* unto which the *Soul* is to be ſubject, is the *Power* by which the *ſoul* was made; *God breathed into man the breath of life, and man became a living ſoul*: That which bows *this* ſoul, which ſubjects *it*, which *God* hath made; the *breath* of *life* which *he* hath breathed into *man*, muſt be of *God*, the *Power* of *God*, there is *no* Power but of *God*; the *Powers* that be are *Ordained* of *God*; and *this* Power whoſoever reſiſteth, reſiſts the *Ordinance of God, and they that reſiſt*, ſhall *receive* to *themſelves* Damnation; that is to ſay, *they* ſhall come to be judged or condemned by the *Power*, by *that* of *God* in *them*, which *witneſſes* unto *God*, that *that* Power that was reſiſted was of *God*: For *Damnation* or Judgement cannot be received by *any* one to *themſelves* truly, but as *they* reſiſt *that* of *God* which witneſſes in *them*, that *condemns*.

And therefore it is ſaid in the *words* following by the *Apoſtle*; and which *he* gives as a *reaſon* of the *former*, or the *ground* why it is *ſo* that *they* that reſiſt ſhall receive to *themſelves* Damnation, or come to be judged by *that* of *God* in *them*, which condemns that which is *contrary* to it, and *ſo* that condemning, *men* come to receive to *themſelves* damnation; for the *Witneſſe* of *God* condemns *nothing* but that which is done againſt *it* ſelf,

either

either in a *Mans* Particular, or in *another*; not that which is done againſt *evil*, which *it* witneſſes againſt, for that proceeds from that which *witneſſes* to *God*, which *juſtifies* that which is done againſt *evil*; and ſo the *Power* which is of *God*, the *reſiſting* of *which*, that of *God* in *Man* condemns, and which *Men* reſiſting, *they* ſhall receive to *themſelves* Damnation, is *that* which proceedeth from *that* which *witneſſeth*, and *no* other, *Gods* Vicegerent, as *I* may ſo call it (though *Men* call Men *ſo*) upon *Earth*, which is come into the *world*, which is in *fleſh*, which *was made fleſh*, and which *he* hath placed in *Man* to rule in the *Earth*, the *Son*; *Kiſſe the Son leaſt he be angry, and ye periſh in the way, if his wrath be kindled, yea but a little; bleſſed are all they that put their truſt in him.* Which was ſaid to *Kings and Judges*, *Be wiſe therefore, O ye Kings! Be ye inſtructed ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling. Kiſſe the Son, &c.* Pſal. 2. 10, 11. *I* ſay therefore it is ſaid by the *Apoſtle* in the *words* following, as the *reaſon* or *ground* of the former; *For Rulers are not a terrour to good works, but to the evil; wilt thou not then be afraid of the Power? do that which is good, and thou ſhalt have praiſe of the ſame; for he is the Miniſter of God to thee for good. If thou do that*

which

which is evill, be afraid, for he beareth not the Sword in vain; for he is the Minister of God, a Revenger to execute wrath upon him that doth evill. Wherefore ye must needs be subject, not only for wrath, but also for Conscience sake, v. 3, 4, 5.

For (saith *he*) *Rulers are not a terrour to the good works, but to the evil.* Here's the *reason* why *they* that resist shall receive to *themselves* Damnation; *They* resist the *Power*. What *Power*? the *Power* that is the *Ordinance* of *God*; What *Power* is that? It is the *Power* that is of *God*. What *Power* is that which is the *Ordinance* of *God*? which is of *God*? *The Powers that be, are ordained of God. Let every soul be subject to the higher Powers, whosoever resisteth the Power, resists the Ordinance of God; and they that resist, do receive to themselves damnation.* It is *that* Power which is not a *Terrour to good works, but the evill*. And why shall *they* who resist the *Power* receive to *themselves* Damnation? Why is it that *he* that resisteth the *Power*, resisteth the *Ordinance* of *God*, and how comes it to be *so*? *For* (saith *he*) *Rulers* (here's the *ground*) *are not a terror to good works, but the evil. Wilt thou then not be afraid of the Power? do that which is good, and thou shalt have praise of the same; for he is the Minister of God to thee for good. If thou do that which is evil, be afraid; for he beareth not the Sword in vain;*

for

for he is the Minister of God, a Revenger to execute wrath on him that doth evil. Therefore (saith *he* again) *ye must needs be subject, not only for wrath, but also for Conscience sake.* As aforesaid.

So here's the *Ruler*, here's the *Power*. *Let every soul be subject to the higher Powers; for there is no Power* (as to *this*) *but of God; and the Powers that be* (*those* Powers, and *those* Rulers that are not a *Terrour* to *good* works, but the *evil*, the *Powers* that be) (*no* Powers but such as are of *God*, may be said so to be, for whatsoever is *besides*, passes away, hath *no* duration. Though it seem to stand for a *time*, it is not grounded in *God*, it comes not from *him*, and so may be said not to *be*) *are ordained of God. Whosoever therefore resisteth the Power, resists the Ordinance of God* (*Christ Jesus the wisdome of God, and the Power of God*, that *which* witnesseth in *Man*, which is *not a Terrour to good works, but the evil*; that which *judges* the *evil*, and *condemns* the *evil*; they which resist the *Power* that moves in *men* not to be a *Terrour to good works but the evil*, the *Ordinance of God Christ Jesus*, by whom *Kings* Reign, *and Princes Decree Justice*; the *Power, there is no Power but of God, the Powers that be, are ordained of God. Let every soul be subject to the higher Powers: Whosoever resisteth the Power, resists the Ordinance of God*, &c. *They*

that resist, shall receive to themselves Damnation. They that do so, the *Power*, that which is of God in *them*, *Christ Jesus*, the *Power* of God, that of *him*, in *them*, which witnesses to God, will judge *them* for so doing, for resisting the *Power* of God, *that which* is the *Power* of God, the *Ordinance* of God, the *higher* Powers, that which witnesseth, which is of God; unto which *every* soul is to be subject *not only for wrath, but also for Conscience sake.*

So here are the *Rulers* unto which *every* soul is to be *subject*; here are the *Powers*, *the higher Powers*, the *Power that is of God*, *there is no Power but of God*, *the Powers that be*, *are ordained of God*, the *Power* which is *the Ordinance of God*, which *whosoever resists*, *resisteth the Ordinance of God*, *and shall receive to himself Damnation*; I say here are the *Rulers*; and here are the *Powers*; viz. That *are not a terrour to good works*, *but to the evil.* Therefore, Let *every* Soul be subject unto *them*, to the *higher* Powers, to the *Power* which is *the Ordinance* of God; for *they* that resist *shall* receive to *themselves* Damnation; for *Rulers* are not a *Terrour to good works*, *but the evil.* These are the *Rulers*, this is the *Power*, that is to be obeyed, that is to be submitted unto; unto which subjection is to *be*, viz. which is *not a Terrour to good works*, *but the evil.*

So

So (saith *he* again) *Wilt thou not be afraid of the Power? do that which is good, and thou shalt have praise of the same.*-- The *Power* which is the *Ordinance* of God is not against that which is *good*, but that which is *evil*; the *Terrour* is *there*, and the *ground* of it is *there*. *Wilt thou not be afraid of the Power? do that which is good.* No fear of the *Power* which is the *Ordinance* of God to that which doth *good*, and not *evil*; that which doth *good*, and not *evil*, shall receive *Praise* of the *same*; that *Power* which is a *Praise* to that which doth *good*, and not *evil*, is the *Power* which is *the Ordinance of God*, which is *of God*, unto which *every soul is to be subject*; *the higher Power*, *the Power that is of God*, *for there is no Power but of God*; *the Powers that be*, *are ordained of God*; *whosoever therefore resisteth the Power*, *resisteth the Ordinance of God*, *and they that resist*, *shall receive to themselves Damnation*. As aforesaid.

For, *He is the Minister of God to thee for good.* Here's the *Reason* why *he* should not be afraid of the *Power*, *he* that doth *good*; *he* is not to be afraid of the *Power*; why? For (saith *he*) *he* (that is to say the *Power*, or *he* that is in the *Power*, the *Power* of God, the *Ordinance* of God, that is not to be resisted, that *he* that resists shall receive to *himself*

ſelf Damnation, which *every* ſoul is to be *ſubject* unto, *is the Miniſter of God to thee* (to *thee* that doſt *well*) *for thy good*; not for *thy* hurt; *he*, that is the *Miniſter* of *God* for *thy* good, who doſt that which is *good*; and ſo for *him* to be a *terrour* to *thee* is not for *thy* good, nor a *praiſe* thereunto; thus for *him* to be, is not to be the *Miniſter of God*, for *he* is a *praiſe*, (the *Power* is and *he* that is in it, and acts by it, which is the *Power* of *God*) to that which doth *good*: to *him* that doth *good*, *thou ſhalt receive praiſe of the ſame*, or of that which is a *Terrour* to *evil* works; for *he* is (the *Power* is, and *he* that acts in *it*, and by *it*) the Power of *God*, *he* is) the Miniſter of *God* to *thee* for *good*, not for *hurt*, which it would be, if it were a *Terrour* to *thee*, that doſt that which is *good*.

So, ſee your ſelves all *ye* Magiſtrates, and *Rulers*, and thoſe who are in *Authority*; ſee where *ye* are, and what *ye* are, who are a *Terrour* to him that doth *well*, to *good* works; *Ye* are not the *Miniſters* of *God* (ſo far) the *Power*, the *Powers*, the *higher* Powers, the *Powers* that *be*, that are *ordained* of *God*, which whoſoever reſiſts (obeys not, is not ſubject thereto, yeelds not ſubmiſſion unto it) reſiſts the *Ordinance* of *God*, and ſhall receive to *himſelf* Damnation; but *another*

thing

thing for that is the *Minister* of *God*; viz. that which is a *praise* to *them* that do *well*, that is a *terrour*, not to *good* works, but the *evill*; these are the *Rulers* that are a *praise* to *him* that doth *good*, unto whom *he* is the *Minister* of *God* for *his good*; that is to say, the *Power* is; that which is the *Power* of God, the *higher* Powers, the *Minister* of *God*, the *Power* as to which there is *none* but of *God*; the *Powers* which are *ordained* of *God*, the *Power* which *whosoever* resisteth, *resists the Ordinance of God*, which *they* that resist shall receive to *themselves* Damnation; the *higher* Powers to which *every* soul is to be subject; the *Rulers* which are not a *Terrour* to *good* works, but to the *evil*, which are a *Praise* to *him* that doth *well*, who shall receive *praise* of the *same*; the *Minister* of *God* for *thy good*, who dost that which is *good*; not a *terrour* to *good* works, but the *evil*, the *Minister of God*, *for thy good*.

So, *But if thou do that which is evill, be afraid, for he beareth not the Sword in vain, for he is the Minister of God, a Revenger, to execute wrath on him that doth evil.* Here's the *Magistrate* again, that is the *Power*, the *higher* Power, viz. *He* that executes *wrath* on *him* that doth *evil*, a *Revenger*, for that purpose, who bears not the *Sword* in *vain*, of

whom *he* that doth *evil* is to be *afraid*, *Knowing this, that the Law is not made for a Righteous man, but for the lawleſſe and diſobedient; for the ungodly, and for ſinners; for unholy, and prophane; for murderers of Fathers, and murderers of Mothers; for man-ſlayers, for whoremongers; for them that defile themſelves with mankind; for men-ſtealers; for Lyars; for perjured perſons; and if there be any other thing that is contrary to ſound Doctrine, according to the glorious Goſpel of the bleſſed God, which was committed to my truſt*, ſaid *Paul*, 1 Tim. 1. 9, 10, 11. *He* that doth *evil* is to be afraid of *ſuch* a one, who is the *Miniſter* of *God*, a *Revenger* to execute *wrath* on *him* that doth *evil*; not on *him* that doth *good*; nay, he is a *praiſe* unto the ſame, who is the *Miniſter* of *God*, *a Revenger to execute wrath on him that doth evil.*

So then, *he* is the *Power*, the *Power* that is of *God*, the *Power* which whoſoever reſiſts, reſiſteth the *Ordinance of God*, and *they* that reſiſt ſhall receive to *themſelves* Damnation; *he* is the *Miniſter* of *God*, the *Miniſter* of *God* for thy *good*, who doſt *well*, the *Miniſter* of *God* againſt *him* that doth *evil*, that beareth not the *Sword* in vain, *he* that is not a *terrour* to *good* works, but the *evill*, that is a *praiſe* to *him* that doth *well*, that is a *Revenger*

ger to *execute* wrath on *him* that doth *evil*, and *those* that are *such*, are the *Powers*, the *higher* Powers, the *Rulers*, the *Ministers* of *God*, to whom *every* Soul is to be subject, not *only* for *wrath*, but *also* for *Conscience* sake; the *Ordinance* of *God*, the *Powers* that be ordained of *God*; and to *these* subjection must be. *Wherefore ye must needs be subject*, (saith the *Apostle* in the following *words*,) *not only for wrath, but also for Conscience sake*, vers. 5.

And the *Reason* of *this* is *Plain*, because otherwise to be, would frustrate the *End* of *Gods* sending *his* Son into the *world*, which is to reduce *Man* into *Obedience*, and to bring *him* back again to the *Lord*, from whence *he* is gone, and to redeem *him* from *Transgression*, and the *Captivity* of *Sin*, into the *Liberty* of the *Son* of *God*, who is the *Minister* of *God* for *good*, not a *terrour* to *good* works, but the *evil*, a *praise* unto *good* works, to *them* that do *well*, and so are *all* those who are guided by *him*, by that of *him* in *them*, which sheweth *evil*, and delivers from *it*, which is the *Son* of *God*, a *Revenger* to execute *wrath* on *him* that doth *evil*: I say, so are *all* they that are guided by *him*, that rule for *him*, whom the *Power* rules, *he* who is the *wisdom* of *God*, and the *power* of *God*, the *higher* Power to which *every* soul is to be *subject*, in whomsoever

ſoever, not *only* for *wrath*, but *alſo* for *Conſcience* ſake, who bears not the *Sword* in *vain*, nor do *thoſe* who bear it for *him*, and in the *Motion* of *that* of *him* in *them*, which *every* one ſhould know that rules for *God*. For, how elſe can *he* know how to be, *not* a *terrour* to *good* works, but the *evill*; not a *terrour* to the *one*, but to the *other*; not a *Revenger* of *wrath*, but a *praiſe*; if ſo be *he* knows not the *Meaſure* of *God* in *himſelf*, that of *God* in *him*, the *Son* (how can he *kiſſe* the *Son*; *Kiſſe the Son leaſt he angry*; how can *he kiſſe* the *Son*, if *he* know *him* not? how can he *kiſſe* him, if he be not in *him*?) the *Son* of *God* by whom the *World* was made, and by whom it is preſerved; to whom the *Father* hath committed *all* Judgement, to guide, and rule *him*; as a place whereunto for *him* to go for *Direction*, and *Councel* how to rule and how to *Judge*, and how to put a *difference*.

For *here* hath been the *miſtake* of the *world*, and the *reaſon* of *all* the havock, and *deſtruction* that hath been made therein, *People* have not known the *Lord*; *Magiſtrates*, *Rulers*, *Kings*, *Governours* (many of *them*) have not known the *Lord*, that of *him* in *them*, which *Rules* for *God*, which witneſſeth to *God*; and therefore when *they* have

have come to *Rule*, *they* have Ruled for *themſelves*, and *their* buſineſs hath been to ſet up *themſelves*, to exalt *themſelves*, not the *Lord*, and *their* own Wills as a *Law*, and to ſubject the *Conſciences* of *Men* thereunto; and *they* that will not bow *they* have ſought to *deſtroy*; and the *Meaſure* of their *Laws*, hath not been from the *Meaſure* of *God* in *them*, which *they* have not known, but *their* corrupt wills, who have (as hath been ſaid) made *havock* of the *Saints*, and *People* of the *Moſt High God*, whom *they* could not bow unto *their* wills, and make to worſhip *God* as *they* pleaſed.

And *ſo* every ſort of Men as *they* have come up to *Rule*, have made a *Religion* according to *that* ſort, and then have required *all* to *fall* down and worſhip *it*; and ſuitable to that *ſort* of *Religion*, have *they* had a *fiery* Furnace, which *they* have ſet up, as *Nebuchadnezzar* did of *old*, and a *Lyons* Den, as had *Darius*, into which all muſt be *caſt* that *conform* not thereunto; not knowing in *themſelves* (as I have ſaid) or being guided by *that* which is of *him* in *them*, on whom the *Government* lyes, who is *Wonderful Councellour*, the *Everlaſting Father*, the *Prince* of *Peace*: Of the *encreaſe* of *whoſe* Government, and *Peace*, there *ſhall be no end*; *upon the Throne of David, and upon his Kingdome,*

to order it, and eſtabliſh it with Juſtice, and with Judgment, henceforth even for ever, born in *them*.

Hence it comes to paſſe, that the *People* that go moſt to Rack, (if *I* may *ſo* ſay after the *manner* of *men*) in the *Reign* of *ſuch*, have been the *moſt* innocent, and *conſcientious* of men, whoſe *fear towards God, hath not been taught by the Precepts of men*; and theſe have been offered up upon the *Racks*, and the *Gibbits*, and the *Staffolds*, and the *Inſtruments* of *Death*; and the *Eſtates* of *theſe* have been ſpoiled, and *their* Bodyes *burnt*, and *tortured*, and *their* Liberties *taken* away, and *their* Familyes *ruined*, and lead *through unſpeakable* ſufferings, becauſe *they* could not ſquare with the *Meaſure* of the *times*, or to the *Rule* of *ſuch* a *Religion*; whoſe worſhip of the *Father* was not at *Jeruſalem*, nor in *this* Mountain, but in *Spirit* and *Truth*, and ſuch *worſhippers the Father ſeeks*; as Chriſt ſaid, *John* 4. 21, 22, 23, 24.

And one end in *all*, by *all* thoſe extremities, and *cruel* ſufferings, hath been to ſee if by ſuch things *they* could ſquare *them* to *ſuch* a *Religion*, to ſuch a Conformity, who, the more *they* have been ſought to be *ſquared*, who have been *faithful* to the Lord, to the *Teſtimony* of *God* in *them*, the more have *they* been carried out againſt *ſuch* a *Religion*, and

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to deny *it* to be of *God*, and have been led forth of the *Lord*, and enabled by *him* to *ſuch* their Teſtimony; becauſe *they* have ſtood to *his* Dominion, who is *Lord* of *all*, and *King* of *all*, and of *Conſcience*. And ſo *Priſons* have been *filled*, and *Streets* with the *bodyes* and *blood* of the *Innocent*; and *whole* Nations in *all* the parts of *them* have been made *Acheldema's*, *fields of blood*; and *theſe* have made a *Cry* becauſe of *Cruelty*, and the *Lord* hath ſeen it, and hath come to reckon with *Nations* for it, and hath turned *them* into *blood*, and given *them* into the *will* of *their* enemies, and *blood* hath touched *blood*, and *deſtruction*, *deſtruction*; and *their* cruelties have been returned upon *their* own heads; and the *Cup* which *they* have filled unto *others*, hath been filled to *them* double: and the *righteous* God hath recompenced *them* according to *their* deeds, in the *day* that the *Meaſure* of *their* iniquity hath been *full*, and that *he* hath made *Inquiſition* for *blood*.

Now if *Governours*, *Kings*, and *all* that are in *Authority* are to be obeyed for *Conſcience* ſake, be *their* Commands what *they* will; and if *every* ſoul muſt be ſubject to the *higher* Powers, and if *thoſe* be the *higher* Powers who command againſt the *Lord*, who are a *terrour* to *good* works, and not to *evil*;

and if that be the *Power* that is of *God* that *thus* ordains; if the *Powers* that do *thus*, be *Ordained* of *God*; if whosoever resisteth *these* Powers, resists the *Ordinance* of *God*; and if *they* that so resist shall receive to *themselves* damnation; If *these* be the *Rulers*, the *Ministers* of *God*, that is to say, *all* that are in *Authority*, *Kings*, *Governors*, *all* that are in Authority, because in *Power*, or for that *they* have Power over *Mens* bodies, be *they* what *they* will, Command *they* what *they* will; then how shall the *End* of the *Lord* be answered in *putting* something of *himself* in *Man*, to reduce *him* to *Obedience*, (as *I* have said) and to Redeem *him* from *Transgression*, and from *that* which hath *Him* in *Captivity*, and seeks to keep *him* under.

And so the *Minister* of *God for thy Good*, the *Ruler*, the *Power*, the *higher* Power, is that which can make the *difference*, that can divide aright between *Cattle* and *Cattle*, between *Spirit*, and *Spirit*, between *thing*, and *thing*, between *good*, and *evil*, between the *righteous*, and the *wicked*, between *him* that *sweareth*, and *him* that *feareth* an *Oath*, between *him* that *serveth* the *Lord*, and *him* that *serveth him* not; that *can* know the *evil doer*, and execute *wrath* upon *him*, be a *Terrour* to *him*, a *Revenger* not to *him* that

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doth well, but to the *evil doer*, which (as *I* have ſaid) *no* man can be, (as *he* ſhould) but *he* that knows, and is guided by *that* of *God* in *him*, which is *Wonderfull*, *Counſeller* (as hath been ſaid) *the Everlaſting Father*, the *Prince of Peace*. And therefore to *this* muſt *all* come, and *this* muſt *all* know that *Rule* for *God*; and the *Powers* that are *thus*, are *Ordained* of *God*, and *theſe* muſt be obeyed for *Conſcience* ſake, and *no* others, that is to ſay, as thoſe in *Authority* rule according to *this*, and *no* otherwiſe; for this (as hath been ſaid) is the *Power*, the *higher* Power, according unto *which* as *Men* rule, and as *their* Commands ſquare with which *they* are to be ſubjected unto, becauſe it proceeds from the *Lord*, from that of *him* in *them* that rule, which hath an anſwer in the *ſame* in thoſe that are under, either to bring *them to* obey it, or to judge *them* for the *contrary*.

And ſo for *that* place, *Submit your ſelves unto every Ordinance of Man for the Lords ſake; whether it be to the King as Supreame, or unto Governors, as unto them that are ſent by him*. It is for the *puniſhment of evil doers*, and the *praiſe* of *them* that do *well*, as are the *very* following words, 1 *Pet.* 2. 13, 14. So ſtill it is to *them* that are a *puniſhment* to *evil doers*,

ers, and a *praiſe* to *them* that *do* well, that the *ſubmiſſion* is to be unto, the *obedience*, the *ſubjection*, and that for the *Lords* ſake, as aforeſaid.

And ſo for *that* place to *Timothy*; *I exhort, therefore*, (ſaith *Paul*) *that firſt of all Supplications, and Prayers, Interceſſions, and giving of Thanks, be made for all Men, for Kings, and all that are in Authority.* It is, that *we may live a quiet, and peaceable life, in all godlineſs, and honeſty*; as the *very* next words *alſo* ſpeak, 1 *Tim.* 2. 1, 2, 3. And the following *words* gives a *further* reaſon for it; *For* (ſaith he) *this is good, and acceptable in the ſight of God our Saviour, who will have all Men to be ſaved, and to come unto the knowledge of the Truth*, v. 4. So it is for *all* Men, as well as for *Kings*, and *all that* are in *Authority*, that *he* exhorts firſt of *all* that *Supplications*, &c. *be made*; and the *End* is *Two*-fold; firſt, that *under them* they might live a *quiet*, and *peaceable life*, in *godlineſs* and *honeſty*, that *they* might not be diſturbed; the *ſecond*, that *they* might be ſaved; and *ſo* Prayers, *&c.* are to be made, and *ſo* it is acceptable, and *good* in the *ſight* of *God* our Saviour, who would have *ſuch* Supplications, *&c.* to be made, for *ſuch*, and *ſuch*, becauſe *he* would have *ſuch* and *ſuch* to be ſaved; and to have *ſuch*

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Supplications made is *good* and *acceptable* in the *ſight* of *God* our Saviour; which implies that *Kings*, and *all* that are in *Authority* may be otherwiſe, as well as *other* Men, and may occaſion that a *quiet*, and *peaceable* life cannot be led in *all* godlineſs, and honeſty; therefore *he* exhorts them to Pray, *&c.* in the *firſt* place, that it may be otherwiſe; which is *all* that *this* place ſpeaks in *this* matter, which *I* leave to the Conſideration of *all* who know the *Lord* to judge in the *matter*, and whether the *Judgment* that is given be not *according* to *truth*, as that in *them* is ſuffered to ſpeak, which is of *God*; and ſo *I* leave the *matter*.

So that (to Conclude *this* particular) the *Obedience*, the *Submiſſion*, the *Subjection* is to be for the *Lords* ſake, to the *Power*, the *higher* Powers; to the *Rulers*, to the *Miniſters* of *God*, that is *not* a *Terrour* to *good works*, but the *evil*, that is a *praiſe* to *them* that do *well*, the *Miniſter* of *God* for *their* Good; that *bears* not the *Sword* in *vaine*, but is the *Miniſter* of *God*, a *Revenger* to *Execute* wrath upon the *evil* doer. And this is the *ſomething* elſe than is *commonly* underſtood by the *Words* aforeſaid, the *other* ſignification as hath been *Inſtanced*.

And *good* reaſon it ſhould be ſo, becauſe the

the *Witneſs* of *God* will juſtifie a *Man* in *no* more than what *he* doth from, and by the *ſame* witneſs in *himſelf*, or *another*, or that proceedeth from *it*; for *that* which witneſſeth is the *ſame* in *all*. And if the *Witneſs* of *God*, will not *Juſtifie* a *Man* in *any* thing that is not according to, and from *that which* is of *it* ſelf in *that* Man, or *another*, in vaine doth *he obey that* in *himſelf*, or *another*, which is againſt the *Witneſs* of *God*; for then the *Witneſs* will condemn *him*; and then in what caſe is *he*? for the *Witneſs* of *God* condemning a *Man*, who can acquit *him*? If *our* hearts condemn *us*, *God* is Greater than *our* hearts, and knoweth *all* things; if *our* hearts condemn *us not*, then have *we* confidence towards *God*, 1 Joh. 3. 20, 21. And *he is neer that Juſtifies me, who ſhall condemn? Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifies; who is he that condemns? It is Chriſt that died, yea rather that is riſen again, Who is even at the Right hand of God, who maketh Interceſſion for us*, Rom. 8. 33, 34. And ſo *I* have done with *this* Particular.

In the *next* place; *What Power is it, and in what to be obeyed, that is the Power of God? And who are the Governors and Rulers that are the Miniſters of God? And in what are they to be*

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followed? and in what not? Seeing the *World* is ſo full of *Queſtions* in *this* matter, and there is *ſuch* ado about *Kings*, and *Kingdomes*, and *Governors*, and *Rulers*, and *Obedience* unto *them*.

I anſwer; It hath been declared *before*. Nevertheleſs, that *I* may be more *Plain*, *I* ſhall be yet *more* particular in *this* thing.

I do not mean by *all*, or *any* thing that *I* have ſaid, that *Subjects* ſhould riſe up in *Rebellion* againſt *their* Princes, or againſt thoſe *that* are in *Authority* over *them*, becauſe *they* know *not*, or are *not* guided by *that* of *God* in *them*; or, for that *their* Lawes are *contrary* thereunto, or *grievous*, or *unrighteous*, contrary to *Conſcience*. *Nay*, *Nay*, *I* hold forth *no* ſuch Doctrine; for *there* is *no* ſuch thing will hold in the *Teſtimony* of *Truth*, as by *Armes*, and *blood*, to *Oppugne* the *unrighteous* Decrees, and *cruel* grievances impoſed upon *Men* by *thoſe* who Rule, becauſe of *Conſcience*. *Nay*, *Nay*, the *Teſtimony* of *Truth* is of *another* nature, of the *nature* of *Truth* it ſelf, which ſeeks not to Enforce *it* ſelf by *Clubs*, and *Armes*, but upon *Conſideration* to diſtill *it* ſelf into *that* capacity in *Man*, which is able to receive *it*, and to waite till that *be* accompliſhed; for *Great is the Truth, and it will prevaile*; and its

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Greatneſs forbids *any* other Way then *its* own, to accompliſh *it* ſelf; for *Clubs*, and *Armes*, and *Force*, and *Violence* are *things* below *Truth*, and are fitted to the *Senſual*, or *Brutiſh* part of *Man*, as *God* brings *them* as *puniſhments* or *Avengers* to ſatiſfie *his* Juſtice upon a *People* that are in *Rebellion* againſt *him*; but *they* reach not the *Mind*, the *Conſcience* of *Man*, as to *Convince* of *Truth*; and that which cannot *Convince* of *Truth* in the *Mind*, or *Conſcience* of *Man*; that *Truth* uſeth not againſt *them*, who uſe *ſuch things* as *Clubs* and *Armes* againſt *its* Children, becauſe of *Truth*, but leaves it to the *Lord*, whoſe it is, who is *Truth*, and *all Truth* proceeds from *him*; whoſe is *Vengeance*, and who will repay *it*; and ſo it waits *his* time, and takes *his* leiſure (as able to endure) and bears till *then*, and is ready to *forgive*, and makes willing to *forgive*, and to *love Enemies*, and to *bleſs* them that *curſe*, and to do *good* to them that *hate*, and to *pray* for *them* that *deſpightfully* uſe, and *perſecute*; and if *thy* Enemy hunger, to give *him* meate, and if *he* thirſt, to give *him* drink; and here's the *Dominion* of *Truth*, it can *never* be overcome, it can *never* be worn out, nor *they* who are kept to it, though *ſore* ſuffrings abide *them* every where, and in the going

going thorough *thereof*, *they* lay down *their* Tabernacles, becauſe *Truth*, of which *they* are, is *greater* than *all*, is *ſtronger* than *all*, helps to go thorough *all*, hath *Everlaſting* ſtrength, and *all* they who are kept by it, partake thereof, which enables to go thorough *all*, when *others* flinch, not ſeeing *him who is Inviſible*, which enables to *endure*, as *they* did whom the *Apoſtle* reckons up as a *Cloud* of *Witneſſes*, of *ſore* ſuffrings, and of *Faith*, that carried *them* thorough, *Heb.* 11. who *endured* as *ſeeing him who is Inviſible*, and that's the *Reaſon*, becauſe *Truth* being in *them*, and *they* feeling the *Teſtimony* of *Truth*, it is as the *hold* of a *Rock* in *them*, as an *Anchor* moſt ſure, and ſtedfaſt, *which is caſt within the Vaile*, beyond *that* which troubles, beyond *all* the trouble, which *keeps* and *preſerves* ; and in that it brings *them* thorough *death*, it makes it manifeſt that it is *greater* than it, viz. *death*, *Truth* is ſo, and all that are guided by it.

And here is the *Dominion* which *they* that overcome *ſtrong* Cities, come not at (*viz.*) to *ſuffer*, and to be kept in *all* ſuffrings *unmoved*, *undiſturbed*; as *he* was who was *Truth* it *ſelf*, who *when he was reviled*, *reviled not again* ; *when he ſuffred he threatned not*, *but committed it to him who Judges righteouſly* ; *who his*

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own ſelf bare our ſins in his own body on the Tree, that we being dead to ſin ſhould live unto Righteouſneſs, by whoſe ſtripes ye were healed, ſaith the *Apoſtle*; and *for hereunto were ye called, becauſe Chriſt alſo ſuffred for us, leaving us an example, that ye ſhould follow his ſteps, who did no ſin, neither was guile found in his mouth,* 1 Pet. 2. 21, 22, 23, 24.

This was ſaid of the *Son* of *God*; and this the *Son* of *God* ſaid; *Ye have heard that it hath been ſayd, Thou ſhalt love thy Neighbour, and hate thine Enemy; but I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpightfully uſe you, and perſecute you, that ye may be the Children of your Father which is in Heaven; for he maketh his Sun to riſe on the Evil, and the Good, and ſendeth raine on the Juſt, and the Unjuſt; for if you love them that love you, what reward have you? do not even the Publicans do ſo? And if ye ſalute your Brethren only, what do you more than others? do not even the Publicans ſo? Be ye therefore perfect, even as your Father which is in Heaven is perfect,* Mat. 5. 43, to the *end.* And ſaith *he* again; *Ye have heard that it hath been ſayd, An eye for an eye, and a tooth for a tooth; but I ſay unto you, that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other*

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also; and, *if any Man will sue thee at the Law, and take away thy Coate, let him have thy Cloake also*; and *whosoever shall compell thee to go a mile, go with him twaine. Give to him that asketh thee, and from him that would borrow of thee turn not thou away*, Mat. 5. 38, to the 43.

And saith the *Apostle* Paul; *Recompence no Man evil for evil; provide things honest in the sight of all men; If it be possible, as much as lieth in you, live peaceably with all Men. Dearly Beloved, Avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord: therefore if thine Enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap Coales of fire upon his head. Be not overcome with evil, but overcome evil with good*, Rom. 12. 17, to the end.

This said, and *thus* did *they* of old, who are *gone* before, and have left *these* things an Example, that *we* should follow *their* steps; and *this* becomes *these* who are *followers* of *Christ*, who prayed for *his* enemies, *Father forgive them, for they know not what they do*: and here the *Power* of *God*, *he* who is the *Power* of *God*, and the *Wisdome* of *God*, comes to be Witnessed, when a *Man* is not overcome of *evil*, but *overcomes* evil with *good*, *prays*, *blesses*, *loves*, doth *good*, is *above* the

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evil; the *evil* is not *over* him, but *he* is *over* the *evil*; *he* is not provok'd, *he* is not enraged, *he* is not at *Swords* point, at *Daggers* drawing, at *Pistols* cocking (as *we* use to say) *he* is not at *revenge* and *blood*, but commits it *all* to *him* who judges *righteously*, and prayes for *his* Enemies.

Here *he* shewed *his* Dominion (as *I* have said) who is *Lord* of *all*; *Father forgive them* (prayed *he*) *for they know not what they do*; as aforesaid, when *they* put him to *death*, and *despitefully* used *him*, and persecuted *him*; who as a *Sheep before his Shearers is dumb, so he opened not his mouth*; *and he was an ensample, that we should follow his steps*, as *Peter* testifies, as aforesaid.

Now *Armes*, and *Blood*, and *Force*, and *Violence*, proceed from a *thing* of a *contrary* Nature; *that* which is provoked, *that* which is *overcome* of *evil*; the *evil* goeth forth, and overcomes *such*, gets over *such*, and brings *forth* the *same* in *such*; which is *brought* forth against *them*, and so forms *such* into its *own* Image of *evil*; and yet *they* think *they* do well to be *angry*, as *Jonah* once did when *he* was out of the *way*, when *he* was overcome, because the *Lord* repented of the *evil* *Jonah* had propheſied on *Nineveh*, when *Nineveh* repented; and *such* think

that

that *they* are *brave* men, and do overcome, whenas *their* enemy hath *overcome them*, and made *them* do that which *they dislike* in *their* enemy; and so become *Destroyers* of what *themselves* builded, and *so make themselves Transgressors*. But *alas!* what glorying is *this* to be *Overcome* of *Evil*, to be *overcome* by a *Man* enemy; and whilest a *man* seems to have Dominion *over* the body of *another*, that *man's evil* hath Dominion over *his* spirit, and leads *him* into *Captivity*; and hurries *him* to do through *heat* and *passion*, what the *others* evil entring into *him* stirs *him* up unto, which at *another* time (when *he* comes to be *cool* and *quiet*, and to *heed* that which judges *him*) *he* would not have done; and many a *mans life* hath gone often on *this* foot, through *Duelling*, through *fighting*, through *striking*, (besides the *ruining* the Estates of *one* another in *Law*-Suits, and *other mischiefs*) and so *they* undo *themselves* in *this* world, and (perhaps) in *another*. *From whence comes wars* (saith *James*) *and fightings among you? Come they not hence, even of your lusts, which war in your Members?* James 4. 1. *Ye lust, and have not; ye kill, and desire to have; ye fight and war, yet you have not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts*, vers. 1, 3.

Whereas the *true* Greatnesse is to be able to *forgive*; the *true* Nobility to do *good* to *them that despitefully* use, and *persecute*; the *true* Gentility to *pray for a man's* enemy; the *true* Generosity to blesse *them* that *curse a man*. And *this* hath Reward in *Heaven*; this hath a *Crown* there, and gives *Peace*, and *Rest*. *This* the *greatest* Revenger when *he* hath done his utmost, and vented the *evill* spirit that hath possest *him* from *his* enemy, cannot do. This *he* would be glad to have done, and not the *other*, had *he* been able; and will (when *he* comes to be considerate) commend it in *them* that *are*; but *men* opening *their* Doors (I mean *their* hearts) and giving way to *their* enemy that moves in *another* to enter into the *same* that is in *them*, of the *same* Nature, *they* come to be overcome, and to be run over *ere they* are aware, and then *death and destruction*, and *all evil* accomplishable, are the attendencies whilest *this Cup* of *evil* overflowes, and is not *kept* under.

And thus *I* have dispatch't *this* Particular *also*; and now a *Third* Question moves unto *me*, (to)

What then is to be done, when Governours, and those in Authority will not according to, or from, but contrary to that of God in the Conscience?

ence? must they not be obeyed, it seems they must not be opposed? And *this* brings *me* somewhat *neer* the *intent* of the *Question* at *first* proposed concerning *Suffering*; from which *I* have a *little* turned to answer the *things* aforesaid, which were *necessary* thereunto.

I Answer, *Nay.*

What then must be done?

I Answer, *They* must be suffered.

How is that? it may be *said*.

I Answer again. It must be *quietly* born, and received *patiently*, *whatsoever* is inflicted, because *such* Commands are not obeyed.

Why?

I Answer; Because it stands in the *Dominion* of *Truth*, so to do (as hath been said) and for that *they* are in *Power*.

But (it may be said) *that Power is evil, and therefore not to be submitted unto, according to what hath been said*; (&c.) *That the Power which is the Ordinance of God, which whosoever resists, resists the Ordinance of God, is that which is a punishment to evil doers, and a Praise to them that do well.*

I answer, It must be distinguished (that *I* may be *rightly* understood) between the *Power*, and *those* that are in *Power*.

The *Power* is that which hath been said, (&c.) *the Power of God*, and *the Wisdom of God*;

as *that* moves, and as *men* are acted by *that*, the *Power* comes to be made manifest; and *men* are to be obeyed, subjected, and submitted unto therein, as to *God*, as to the *Ordinance* of *God*, as to *that* which is *ordained* of *God*, as to the *Power* of *God*, as to the *higher* Powers, as to the *Ministers* of *God*; and that not *only* for *wrath*, but for *Conscience* sake; as hath been *declared*.

The *men* in *Power* are *those* who have the *Rule*, and *Government* of *Nations*, and are in the *Place* of *Authority*.

Now the *Question* is, *Whether those that are in Power, who have the Rule and Government of Nations, and are in the Place of Authority, are to be submitted unto in all that they require; yea, or nay?*

I Answer, *They* are to be submitted unto; that is to say, None ought to rise up against *them*, and to oppose *their* Authority, and resist *their* Dominion, but *quietly they* ought to suffer whatsoever *they* shall require, that is not according to *that* of *God* in the *Conscience*; (that is to say) to bear *patiently* what *they* shall inflict, because *such* their Commands are not observed, and leave it to the *Lord*, waiting *quietly* on *him* for deliverance, who sees, and knows, and is able to, yea, and who will, when *he* sees it good,

deliver,

deliver. For *this* is to be considered, that *they* are in Power, that is to say, in the *Place* of *Authority*, in *Power* over men; *He that Ruleth over men, must be just, Ruling in the fear of God*, 2 Sam. 23. 3. Though in *such* and *such* things the *Power*, *Christ Jesus*, the *Wisdome of God*, and *the Power of God*, *that* of *him* in *them* moves *them* not, neither acts *them*, but the *contrary*; that is to say, *Their* Authority as *men* is of the *Lord*, though they act not *for*, or by the *Lord*; for in *this* sence also there is *no* Power but of *God*, and the *Powers* that be, are *ordained* of *God*, and *he* that resisteth *those* in *Power*, *so* as to rise up against *them*, and oppose *them*, and doth not *quietly* suffer under *them*, resisteth the *Ordinance* of *God*, and *they* that *so* resist, shall receive to *themselves* Damnation, that is, *they* shall come to be judged by that which gave the *Power*, for not *quietly* submitting to, or suffering what *those* men in *Power* impose upon *them*, for not doing what *they* require. For, the *true* Power (as *I* have said) will judge that which resists *evil*; which saith, *I say unto you* (saith Christ) *resist not evil*: and such shall come to condemnation in *that* Particular. For, *many* times such are brought upon a *Nation* in *Judgement*, and for the *Tryal* of a *People*. *I gave thee a King in*

my anger, and took him away in my wrath, Hos. 13. 11. And to resist *this*, would be to resist the *End* of *God*, either for *Tryal*, or for *Judgement*, or *both*.

Besides, *Shall the Trumpet be blown in the City, and the People not be afraid? Shall there be evil in a City, and the Lord hath not done it?* Amos 3. 6. That is to say, Is it not of *him?* Is it without *him? Now the Lords voyce crytth unto the City, and the man of wisdome shall see thy Name; hear ye the Rod, and who hath appointed it*, Mich. 6. 9. *He* punisheth, *he* afflicts; *he* may punish, *he* may inflict; *he* may raise up *Instruments* of *Affliction*, and *Destruction* upon a *Nation*, or a *People*; even a *forreign* Power, as to *them*, and require *Nations* to submit unto *them*; as *he* did *Nebuchadnezzar* in that *day*, and *Shishack King of Egypt*, even upon *Israel*. *They shall sorrow a little for the burden of the King of Princes*, Mic. 8. 10. And the *Prophet* speaketh *expressely*, that the *Lord* had given *Edom*, *Moab*, *Ammon*, *Tirus*, *Sidon*, &c. unto *Nebuchadnezzar* King of *Babylon*, and that the *Lord* bad him to make *yokes* and *bands*, and to put *them* on *his* neck, and to send *them* by *Messengers* to the Kings of the *Places* aforesaid, and command *them* to say unto *their* Masters (saith *he*) *Thus saith the Lord of Hosts*,

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the God of Israel; thus shall ye say unto your Masters, I have made the Earth, the Man, and the Beast upon the ground by my great Power, and by my out-stretched arm, and have given it to whom it hath seemed meet unto me; and now I have given all these Lands into the hands of Nebuchadnezzar my servant, and the Beasts of the field have I given also to serve him; and all Nations shall serve him, and his son, and his sons son, untill the very time of his Land come; and then many Nations, and great Kings shall serve themselves of him, and it shall come to passe that the Nation and Kingdom which will not serve the same Nebuchadnezzar, the King of Babylon, and that will not put their Necks under the yoke of the King of Babylon; that Nation will I punish saith the Lord, with the Sword, and with the Famine, and with the Pestilence, untill I have consumed them by his hand; but the Nations that bring their neck under the yoke of the King of Babylon, and serve him, those will I let remain still in their own Land, and they shall till it, and dwell therein. And (saith he) I spake also to Zedekiah, King of Judah, according to all these words, saying, Bring your neck under the yoke of the King of Babylon, and serve him, and his People, and live; why will ye dye, thou and thy People by the sword, and by the famine, and by the pestilence? as the Lord hath spoken against the Nation that will not

serve

ſerve the King of Babylon, *Serve the King of Babylon, and live*, &c. Jer. 27. 2. to the 18. And ſo the *Prophet* told *him* upon *his* ſubmiſſion to the *King* of *Babylon*, it ſhould be, and that *Jeruſalem* ſhould not be burnt with *fire*; and that he ſhould not hearken to the *Prophets* that ſaid the *contrary* in the Name of the *Lord*; and yet *this was* a hard *thing* for *them* to receive, and a *hard* Meſſage to the *Prophet* to bring, for *them* to ſubmit to a *forreign* King: ſo many *Kings*, and *Nations*, and *Zedekiah* too, or *they* ſhould be deſtroyed. Yet *thus* it was, and the *Power* that ſent *him*, that appointed *Nebuchadnezzar* to *this*, was the *Lord*, however then it was ſlighted by *them*, unto whom it came; whom the *King* of *Babylon* deſtroyed according to the *Word* of the *Lord* by the *Prophet*, and *Jeruſalem* was burnt with *fire*, and *Zedekiah* taken *Captive*, and the *People* put to the *Sword*, and *deſtroyed* with *Peſtilence*, and *Famine*, for not obeying according to the *Word* which the *Lord* had ſpoken by the *Prophet*; becauſe *Zedekiah* ſerved not the *King* of *Babylon*, who was a *forreign* Prince, and *oppoſite* to *Iſrael*. This ſaid the *Prophet*, and his *Word* was fulfilled, and it came to paſſe on *Jeruſalem*, as aforeſaid.

So

So here was a *Power*, and this *Power* was of the *Lord*; and *his* will was executed, and he was *his* Servant, yet *he* thought *otherwise*, *he* thought not *so*; *but* executed *his* own will, and served *his* own pleasure, in *Destruction*, the *Sword*, and the *Pestilence*; *he* knew not the *Lord*. *O Assyrian, the Rod of mine anger, and the staffe in their hand is mine indignation. I will send him against an hypocritical Nation, and against the People of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off Nations, not a few. For he saith, are not my Princes altogether Kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the Kingdomes of the Idols, and whose graven Images did excell them of Jerusalem, and of Samaria; shall not I as I have done unto Samaria, and her Idols, so do unto Jerusalem and her Idols? Wherefore it shall come to passe that when the Lord hath performed his whole work upon Mount Sion, and upon Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks; for he saith by the strength of my hand, I have done it; and by my wisdome, for I am prudent,*

dant, and I have removed the bounds of the People, and have robbed their treasures, and I have put down the Inhabitants like a Valiant man; and my hand hath found as a Nest, the riches of the People, and as one gathereth Eggs that are left, have I gathered all the Earth; and there was none that moved the wing, or opened the mouth, or peeped. So said the *Prophet*, Isa. 10. 5. to 15. And this doth *he* who changes *times* and *seasons*, and gives the *Kingdomes* of the *world* to whom *he* pleaseth; who takes the *Beggar* from the *Dunghil*, and sets *him* among *Princes*, even with the *Princes* of *his People*; this said the *Prophet*, Psal. 113. 7, 8. And, *Promotion cometh neither from the East, nor from the West, nor from the South, but God is the Judge, he putteth down one, and setteth up another*, Psa. 75. 6, 7.

Therefore *men* should consider and be *wise*, and weigh *well these* things, and not run *hastily* against *every* Power, and *all* sorts of *men* that come *into* Authority; not minding or looking to the *Lord*, to a *higher* hand than *mans*, that doth as *he* pleaseth, and ordereth *all* things as he pleaseth, *And who shall say unto him*, as to what *he* doth, and orders, *What dost thou?* It is the Word of the *Lord*, which *I* am moved to speak, that *men* may take heed. *For affliction cometh not forth of the dust*,

dust, neither doth trouble spring out of the ground, Job 5. 6. But there's a *Cause* as in *God*, which *they* that consider *see*; and such are subject not to the *evil* of *them* that are in *Power*, not to *their* wicked and *oppressive* Laws, though *they* are in *Authority*, so as to do *them*, to bow unto *them*, but to the *Power* by which *they* came to be as *men*, above *them*; for there is *no* Power in this sence (as I have said) but of *God*, as Christ said to *Pilate*, when he was before him, and said unto *him*, when *he* answered him not, when he said unto *him*, *Whence art thou? Speakest thou not unto me? Knowest thou not that I have power to crucifie thee* (said *he*) *and have power to release thee? Thou couldst have no power at all against me* (said *Christ*) *except it were given thee from above; therefore he that delivered me unto thee hath the greater sin*, John 19. 10, 11. And so to the *Power*, *he* that sees, *he* that considers, bows, that is to say, to *him* that orders *all* things as *he* pleases, and for the ends *he* pleases, among the *children* of *men*; *he* that sees things so, *he* suffers *quietly*, *he* is *One* with the *Power* by which it is brought, by which it is suffered for *Trial*, or for *Judgement*, or for *both*, not to the *evil*, or to the *wickedness* of *men*, or *their* unjust Laws, who command to *their* wills.

And

And so *ye* Kings and *Rulers* of the *Earth*, Look *ye to it*, what *ye* do in *this* Particular, For; though *ye* are raised up, and suffered for a *time*, to do according to *your* wills (*I* speak to *you* that are so) yet the *Lord* will require it of *you*, and all the sufferings of the *Innocent*, and of *People* because of *Oppression*, yea, of *those* who you are *Judgements* upon, as was the case of *Jehu* and *Assyria*; and all *your* unjust Laws and *Decrees*, and *your* acting in *your* wills, and *your* living in *your* lusts, and according unto *them*; and *he* will, the *Lord* will render unto you according to *your* deeds. It is the *Word* of the *Lord*.

And so *I* have finished *this* Particular also, which lay upon *me* to speak, and to clear *ere I* could well come to that which *I chiefly* intend in this Treatise, viz. the *quiet* Principle of *suffering*, or of *bearing a Testimony* for the *Lord* in the *losse* of *all* against the *Usurpation* of *men*, or *Lawes* against *his* Dominion in the *Conscience*, who is *Lord* of *all*.

To *this I* shall speak (as *I* said at first) and this is the *thing* unto which *this* Treatise is terminated by *me*; and the rather at *this* time *it* lies upon *me* to speak of *this* matter, because it is *already*, and will be a *time* of *suffering*, as to those who hold, and keep

to

to a *pure* Conſcience as to *God* and his *Truth*, and bear Teſtimony thereunto, and for that there be already who ſwerve from *this* of *all* Profeſſions; and there's a *Queſtion* ariſing among *many* already, *Whether they ſhould ſuffer, or how unto men?* And as for the *People* called *Quakers*, a People who are known to ſuffer, and have been proved in *ſufferings*, and bearing all things, many are tender of *them*, and pity *them*, as to what may enſue, for *they* ſee *great* ſufferings as to *them* at the *Door*, if *they* ſhould abide *them*; and therefore think it well (or rather would have them clear of *ſufferings*,) that *they* may be miſtaken ſomewhat at leaſt in *this* matter of ſuffering, and that the *things* upon which *they* ſo ſuffer may not be *ſo* ſtood upon, or may be *pretermitted* by *them*, ſo that *they* may not be *deſtroyed*.

To clear which, or to give *Judgement* in *this* matter (and it is according to, and from the *Spirit* of *Truth*,) and to ſatisfie *all as* to the *Ground* upon which *We go*, and as to the *Neceſſity* of *bearing a Teſtimony* to the *Dominion* of the *Lord* in *this thing*; I ſhall ſhew

Firſt, *What is Conſcience, and the Nature of it in this thing?*

Secondly,

Secondly, *What is the Dominion of the Lord in Conſcience?*

Firſt, *What is Conſcience and the Nature of it in this thing?*

It is *ſuch* as cannot be reach't by *humane* Laws, or *Powers*, or *Force*; therefore in vain doth *it* attempt, what *it* cannot effect; it is *another* thing muſt do it; the *Sword* of the *Spirit* which is the *Word* of *God*, the *Word nigh in the mouth, and in the heart*, the *Word of Faith* which the *Apoſtle* preached, which *endures for ever*, that which *witneſſes*, or it will *never* be accompliſhed; the *Lord* hath ſpoken it; therefore in vain do men attempt that which is againſt the *Lord*, which they can *never* accompliſh.

Secondly, The *Dominion* of the *Lord*, is ſuch in the *Conſciences* of *Men*, that he will *never* allow that which ſhall ſeek to put *him* out there, nor hold it *guiltleſſe*; *his* controverſie with *ſuch*, as it hath been from *Generation* to *Generation*, ſo it will be for *ever*, and *they ſhall* be broken *in* pieces; for the *Lord* hath reſerved *this* Dominion to *himſelf*, who hath given the *Earth* unto the *Children* of *Men*. It is the *Word* of the *Lord*.

Now *Conſcience* being of *ſuch* a Nature that it cannot be reached by *that* which periſhes; and the *Dominion* of the *Lord* being

ſuch

such in the *Conscience*, and so reserved to *himself* as his peculiar *Right*; who hath so made it, that not *man*, but *himself*, can have *Dominion* over *it*, or reach the *Conscience* by *any* outward force, or *violence*. It follows, that not *Man*, but the *Lord* is to prescribe to *Conscience*; and that no *Man* must not bow that of *God* in *his* Conscience, to the *Prescriptions* of *Men*; that is to say, *he* must not yeeld *Man* as *Lord* of *his* Conscience, by obeying what *Man* prescribes unto *it*, but *suffer* rather, if the *Lord* shall *so* permit, what *Man* can do unto *him*, because of *Conscience*, or for not obeying what *Man* requires as to *Conscience*; and *this* is *Eternal*.

And the reason is here, because in subjecting of that, *he* subjects his life, that of *God* in *him* which is *his* life, which should not be subjected; and in subjecting his life, he suffers an *Usurpation* upon the *Rule* of that which is *his* life, *viz.* that of *God* in *him*; and permits that which should not, to rule in *his* stead, whose Right it is; and this among *Men* is not to be endured; the *Lord* will not hold the *Man* guiltless that doth this, the *Master* and the *Scholar*, that *thus* intrenches on *his* Dominion, who *lives* for *ever*. *Judah hath dealt treacherously, and an Abomination is committed in Israel, and in Je-*

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rusalem; for Judah hath profaned the holiness of God which he loved, and hath married the daughter of a strange God. The Lord will cut off the Man that doth this, the Master and the Scholar out of the Tabernacles of Jacob, and him that offereth an Offering to the Lord of hosts, Mal. 2. 12. And, *O Lord our God, other Lords besides Thee, have had Dominion over us, but by thee only will we make mention of thy Name,* Isa. 26. 13.

So whatever were the *bodily* servitude, or the *Subjection*, and *Captivity*, in which *others* besides *their* own Nation had over *their* bodies, who in that *Day* were faithfull to the Lord; yet as to their Inward Man, their Mind, and Conscience, that was clear to *God*, *they* would not subject that, nor suffer *it* to be brought under. *By thee only will we make Mention of thy Name.*

So the *thing* stands, and doth remain on *perpetual* Record, which *no* Age, or Generation shall be able to *wipe* out; how the *faithfull* in *all* Ages, have not bowed the *Lordship* of *God* in *their* Consciences to the *wills* of *Men*, whatever was the *Consequence* thereof, as to *their* Being in *this* World, which *they* have committed to the *Lord*, who hath been neer *them*, and delivered *them*, and become *their* Saviour; and though

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he hath ſuffred many things, yea *Death* and *diſtreſs*, to attend *their* bodies, and Men to have *their* wills in that particular, yet *he* hath not forſaken, but hath been with *his* people, and enabled *them* to endure to the end, and made *them* faithfull unto Death, and carried them *through* Death; and by *their* death, and ſuffring *diſtreſs* (rather than to diſobey *him*, rather than to admit of *other* Lords over *his* Lordſhip, who is *eternall*, eſpecially *Man*, *whoſe breath is in his noſtrills*, and who *himſelf* muſt come to *Judgement* by *that* of *God* in *him*, which is *Lord* of *Conſcience*,) have ſealed to *his* Dominion, who is *Lord* and *King*, and who endures for *ever*.

So by *no* means, and upon *no* account muſt a Subjection be here; for it betrays a *Man's* life, and gives it to the *Murderer*, to the *Uſurper*, to him *whoſe* Right it is not; and what in a *Man* lies, proſtrates the *Dominion* of the *Eternall* God to *vile* man, *whoſe breath is in his noſtrills*, as hath been ſaid, who muſt *periſh*, and come to *nought*, and ſets *Man* above that of *God* in *him*, which ſhould *reign* for *ever*.

But it may be ſaid; *What then muſt a Man do when Conformity to Mans Lawes, and ſtrict Injunctions upon the ſevereſt Penalties of Life,*

Liberty, and Estate, Destruction of a Mans family, and his Relations, and all that he hath in this World, comes in Competition with that of God in the Conscience? May not a Man bow a little in the house of Rimmon, *and yet keep his Conscience clear unto God?* as said the *Man* on whose hand the *King* leaned after *he* was Cured of *his* Leprosie? May *he* not eate *Swines* flesh, or suffer it to be put in *his* mouth, or make as though *he* eate it, though *he* doth it not, and *this* through the *favour* and *suggestion* of the *Adversary*? May *he* not sit a little in an *Idolls* Temple, at an *Idolls* feast, and yet have *his* heart *upright* to *God*, who knows it is against *his* will that *he* doth it, and so put by *his* suffering, the *undoing* of a *Man* in all *he* hath in *this* World? Doth not the *Lord* require *Mercy*, and not *Sacrifice*? and what *Mercy* is it to Sacrifice *all* a Man hath, by being a *little too* strict (happily) to *this* thing, and to *that*? Did not *Christ* say to *his* Disciples, *When they persecute ye in one City, flee unto another*? Mat. 10. 23. And was not *Paul* let down in a *Basket* over the *wall*, and so made an *Escape*? And did *he not* make use of *his* kinsmans discovery, for the saving of *his life*, when several of the *Vagabond* Jewes had bound *themselves* under an *Oath* to kill *him*? And

was

was *he* not preſerved by the *Guard* of *Souldiers* that the *Governor* upon notice thereof ſent to Conduct *him*? And cannot *you* ſerve *God* in *your* houſes, and forbear to meet, when the *Lawes*, ſuch Lawes are made againſt *you*? Remember *your* Trades, *your Eſtates*, your *Callings* (may ſome ſay), *your* wives, *your* children, *your* little ones, *your* City, *your* Country may have need of *you*, *your* friends, *your* neighbours; Offer not up *all* at once; Remember the *good* ye may do, and the *evil* you will run into, if *you* a little let not down *your* ſtrictneſs; If *you* do ſo, why, *God* knows *your* heart, and *he* judges according to it, and ſees that *you* are Conſtrained unto *theſe* things upon the *Account* aforeſaid, and that *ye* approve not the *things* that *you* do; Is there *no* bending to be? *No* allowances to be made in *any* kind? Muſt a *Man* run upon the Point in *all*, and offer up *all*, and be as it were a *daily* Sacrifice to the *luſts* of *Unreaſonable Men*, who ſeek to ruine *him*, who are glad of the opportunity to ruine *him*, who ſeek to do it? Muſt a *Man* take it? Muſt *he* fall into *their* mouths (as it were) who Gape for him, when *he* knows *they* Gape for *him*, and this is what *they* deſire? Muſt *he* gratifie *his* Enemy of neceſſity? May not *he* ſtep aſide? May *he*

not forbear? Is *he* not to consider *his* wife, and *family*? May *he* not keep *his* heart *upright* to *God*, and yet conforme *Outwardly* to that which is Contrary to *his* heart, to cut off occasion from that which seeks it?

I answer. *No*, upon *no* Account, and *I* ground what *I* say on these Reasons.

First, So to do is against the *very* nature and *Nobility* of *Truth*, which is not to be *overcome*, but to *overcome*. *Great is the Truth, and it will prevaile*, as aforesaid. As *any* Man keeps to the *Testimony* of *Truth* in him, *he* can *never* be overcome; *he* that is overcome, is from *Truth*; and so to do (as aforesaid) is to be overcome. *Man* prevailes *ever* a man, *Punishments*, *Sufferings*, *Death*, over the *Testimony*, which warrs, which fights with the *Testimony*, and *Man* leaning to the *feares*, to the *suffrings*, is from the *Testimony*, and so is carried away with the *feare*, with the *suffring*; for through the *most* cruel suffrings, and *Death* it self, the *Testimony* of *Truth* will lead *those* who are obedient thereunto; *it* will make *him* as it is, which is that it can *never* be overcome. As the *Testimonies* of *all* Ages (as *I* have said) *bear* witness, and have left *their* Record through *all* Generations in *Letters* of *blood* to *this* day.

Now

Now for a *Man* to *yeild*, to *bow*, to *connive*, to *mince*, to *halt* between *two* Opinions, to seem to be *otherwise* than a *Man* is, this is besides the *nature* and *Nobility* of *Truth*, and *he* is from the *Truth*, so far as *he* is found in *this*. And this *I* would lay before *every* man in *this* particular, how short *he* is of the *very* nature and *Nobility* of *Truth* so to do, which exalts a *Man* above the *Cross*, and *sufferings*, makes *him* to *despise* it, to *tread it* under; *They refused Deliverance*; of whom the *Apostle* speaks, *Heb.* 11. *Women received their dead, raised to life again. And others* (saith *he*) *were tortured, not accepting Deliverance, that they might obtain a better Resurrection*, v. 35. *By faith Moses when he was come to years, refused to be called the Son of Pharoahs Daughter; Choosing rather to suffer afflictions with the People of God, than to enjoy the pleasure of sin for a season; Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt; for he had an eye to the Recompence of Reward*, Heb. 11. 24, 25, 26, 27. *Looking to Jesus, the Author and finisher of our faith, who for the Joy that was set before him, endured the Cross, and despised the shame, and is set down at the Right hand of God*, Heb. 12. 2.

Secondly, Because it is against the *End* of a *Mans* coming into the *World*, which is to

do the *Will* of *God*. *Wherefore when he cometh into the World he ſaith, Sacrifice and burnt offering for ſin thou wouldſt not; but a body haſt thou prepared me. In Burnt offerings and Sacrifice for ſin thou hadſt no pleaſure; then ſaid I, Loe, I come; in the Volume of thy Book it is writ of me, to do thy Will O God!* Heb. 10. 5, 6, 7. Now to prefer the *Impoſitions* of *Men*, before the *Doing* of the *Will* of *God*, is to work againſt the *End* of a *Mans* coming into the *World*, which is to do the *will* of *God*. *To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs to the truth*; ſo ſaid *Chriſt* to *Pilate*, Joh. 18. 37.

Thirdly, It is *Inconſiſtent* with *Reaſon*; for that which will *moſt*, and *longeſt* advance the *Proſperity* of a *Man*, that a *Man* upon *all* reaſonable Conſiderations, is to promote, and ſeek; but to do the *Will* of *God*, to be led by *his* Truth, is the *moſt* reaſonable Conſideration to Advance *moſt* and *longeſt* the *Proſperity* of a *Man*, for it is in Order to *his* well-being for *ever*.

If a *Man* ſhould live out the *dayes* of *Methuſalah*, and *multiply them* over, and *over* again, and have *increaſe* of *Riches*, till *he* hath *no* more Room, and *Dominion*, and *Rule* to the *End* of the *Earth*, *Pleaſure*, and *children*, *Wife*, and *paſtime* without *Interruption*, *Health* and

and *ſtrength*, and *all* that a *Man* can wiſh, and yet in the *End* of *his* dayes die a *fool*, what will it profit *him?*

Did that *Man* do well? did *he* reaſonably provide for *his* Proſperity for *ever?* who ſaid, *I will ſay to my Soul, Soul thou haſt much goods laid up for many years, take thine eaſe, eate, drink, and be merry; When God ſaid unto him, Thou fool! this night thy Soul ſhall be required of thee; then whoſe ſhall thoſe things be which thou haſt provided? So is he* (ſaid the *Son* of *God*, who ſhall come to *Judge*, who is the *Judge* of all) *that layeth up Treaſure for himſelf, and is not rich to God*, Luke 12, 19, 20, 21. And *what is a Man profited, if a Man ſhall gain the whole world, and loſe his Soul? Or what ſhall a Man give in exchange for his Soul?* Mat. 16. 26.

Therefore for a *Man* to heed that which doth the *Will* of *God*, to be led by that which leads to *God*, to do that which *God* willeth, is the *moſt* reaſonable Conſideration that may be *longeſt*, and *beſt* to advantage a *Mans* Proſperity, and *well-being* for *ever*. *The Law of the Lord is perfect, Converting the Soul. The Teſtimony of the Lord is ſure, making wiſe the ſimple; The Statutes of the Lord are Right, rejoycing the heart; The Commandiment of the Lord is pure, enlightning the Eyes; The feare of the Lord is clean, enduring for ever;*

The

The Judgements of the Lord are true, and righteous altogether; More to be desired are they than Gold, yea than fine Gold; Sweeter also than honey, and the honey-comb. Moreover, by them is thy Servant warned, and in keeping of them there is great Reward, Psal. 19. 7, to the 13.

Fourthly, Because it answers not to a *Mans* being in the *World*, not to do the *Will* of *him* who brought *him* into the *World*; For the *being* of a *Man* in the *World* is to do the *Will* of *him* who brought *him* in; which being done, it is well with *Man*; *Well done thou good, and faithfull servant! thou hast been faithfull over a few things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord*, Mat. 25. 21. The *true Joy* of a *Mans* being, the *true* refreshing, and *comfort* is to do the *Will* of the *Lord*; here *he* hath true peace, and *no* where else; that which is of *God* in *him* is not well, but as it is *working* to *him*, and *doing* for *him*; and *his* will being done, puts it in *rest*.

So that the Consideration is not whether a *Man* be *rich*, or *poor*, in *sufferings*, or out of *sufferings*; in *sickness*, or in *health*; in *liberty*, or under *restraint*; in the *abundance* of *all* things, or, in the *want* of *all* things; but whether a *Man* be doing *his* will; *This* answers a *Mans* being in the *World*; *This* being done

done, *he* is in *Peace*. For here's the *true* Measure of a *Mans* being in the *world*, of a *Mans* answering his *being* in the *World*, as *he* doth, or is doing the *Will* of *God*: For to be *great*, and to be *rich*; to Lord it, and to *have all* things to a *Mans* Desire; to *eat*, and *drink*, and *sleep*, and to be *wanton*, and *pleasuresome*, and to *spend* ones *dayes* in *Pleasure*, out of the *sense* of *God*, answers not a *Mans* being in the *world*, where the *will* of *God* is not done: for, not for the *other* things sake, but to do the *will* of God, for that purpose *Man* came into the *world*.

Now not to do the *will* of *God*, not to obey *his* will in *every* point, answers not a *mans* being in the world, for *his* being in the world is to do the *will* of *God*; and therein lyes *his* Peace.

Fifthly, It is *incongruous* to *Reason*, that *he* that gave a *man his* being, should not be obeyed by *him* to whom *he* gave *his* being. *He* to whom a *Man* obeys, *his* servant he is. *His servants ye are to whom ye obey, whether of sin unto Death, or of obedience unto Righteousness*, Rom. 6. 16. And how is *he* a *servant* of the *Lord*, that doth not the *Will* of the *Lord*? and how doth *he* the *will* of the *Lord*, that obeys *him* not, that doth another thing, then the *Lord* requires *him* to obey?

Now,

Now, If *Man* command *this* and *that*, and *that* of *God* in a *Man* requires *him* to do *otherwise*, and a *Man* obeys *that* which *Man* Commands, in *disobedience* to *that* which *that* of *God* in *him* requires, is *this* Obedience unto *God*? will *he* accept *this*? Is *this* a return answerable to *him* from whom *Man* is? Is *this* congruous to *Reason*? *Offer it to thy Governour, and see whether he will accept it at thy hand. If ye love me, keep my Commandements*, John 14. 15. *If ye keep my Commandements, ye shall abide in my love, even as I have kept my my Fathers Commandements, and abide in his love*, John 15. 10. And *his Commandements are not grievous*, 1 John 5. 3.

So *that* which keeps not the *Commandements* of *God*, *loves* not *God*: A *man* will not take it *well* of *another* that saith *he* loves *him*, and yet will not do what *he* desires *him*, but the contrary. So *all* men may see here the difference, between that which doth the *will* of *God*, and that which doth *it* not; between *him* that serveth the *Lord*, and *him* that serveth *him* not; between that which is a *service* to *God*, and that which is *otherwise*. *Ye are my Friends, if ye do whatsoever I command you*, John 15. 14. *Henceforth I call ye not servants; for the servant knoweth not what his Lord doth; but I have called you friends, for all things*

that

that I have received of my Father, I have made known unto you, verſ. 15. And here is the *liberty* of the *Son of God*, to do the *Will* of *God*; and this is the *Will* of *God*, that *he* that is of *God* ſhould be as *he is*, *Becauſe as he is, ſo are we in this world*; ſaid the Apoſtle to the Saints, *who* were *born* not of *blood*, nor of the *fleſh*; nor of the *will of man*, but of *God*, 1 John 4. 17.

So *he* that is of *God*, doth the *will* of *God*, and *he* that is not of *God*, doth not the *will* of *God*; hereby *we* know the *Spirit* of *Truth*, and of *Error*, *He that is born of God ſinneth not, for his ſeed remaineth in him; neither can he ſin, becauſe he is born of God, He that committeth ſin is of the Devil, for the Devil ſinneth from the beginning*, 1 John 3.8,9. *Whoſoever abideth in him, ſinneth not; whoſoever ſinneth hath not ſeen him, neither known him*, verſ. 6.

And *this* is the *Teſtimony* that *I* bear to the *Lord* in *this* thing; *he* that doth the *will* of *God* is *born* of *God*; *he* that doth not the *will* of *God* is of the *Devil*; and the *Devil* hath no *part* in *God*, nor *he* that hateth *his* Brother. *Love is of God, and every one that loveth, is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love*, 1 John 4. 7, 8. *He that loveth not his Brother, abideth in death. Whoſoever hateth his Brother,*

is a Murderer, and ye know that no Murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the Brethren. But whoso hath this worlds good, and seeth his Brother hath need, and shutteth up his Bowels of Compassion from him, how dwelleth the love of God in him? If a man say, I love God, and hateth his Brother, he is a Lyar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandement have we from him, that he who loveth God, love his Brother also, 1 John 3. 15, 16, 17. 1 John 4. 20, 21.

And these things *I* write that *men* may see where *they* are who persecute the *Just*, that *Decree unrighteous Decrees, and write grievances that they have prescribed; The stone shall cry out of the Wall, and the Beam out of the Timber shall answer it; and they shall be desolate, because they have forgotten the Lord, and where is the God of Justice?* who will repay *every* one according to *his* works in the *day* that is *neer* wherein *he* will judge the *world* in *Righteousnesse*, and the *People* with *Truth*; and the *Mountains* shall *flow* down at *his* presence; and the *Hills* shall melt; and *Lebanon*, and *Sirion* shall leap as a *young* Unicorne, and the *Lord* over *all* shall *Reign* for *ever*, and *ever*.

Then

Then ſhall the *Heavens* rejoyce, and the *Earth* ſhall be glad, when the *Lord* ſhall Reign before *his* Ancients gloriouſly; the *Moon* alſo ſhall be *confounded*, and the *Sun abaſhed*, and the *haughtineſſe* of *man* ſhall be laid *low*, and the *loftineſſe* of *man* ſhall be *bowed down*, and the *Lord* alone ſhall be exalted in *that Day*; and they ſhall caſt their Idols *to the Moles, and to the Bats, to go into the clefts of the Rocks, and into the tops of the ragged Rocks, for fear of the Lord, and the Glory of his Majeſty, when he ariſeth to ſhake terribly the Earth.* And the *Deſire* of *all* Nations ſhall come, and *he* ſhall Reign whoſe *Right* it is; *of the encreaſe of whoſe Government and Peace, there ſhall be no end, upon the Throne of David, and upon his Kingdome to order it, and to eſtabliſh it with Juſtice, and with Judgement, henceforth, even for ever; the zeal of the Lord of Hoſts ſhall perform this*, and the *time* is *neer*. Bleſſed is *he* that watcheth, and keepeth *his* Garments; leaſt *he* walk naked, and *they* ſee *his* ſhame. Behold *I* come quickly, and will reward *every man* according to *his* Deeds. *Amen*. Even *ſo come Lord Jeſus*, *Bleſſed* and *Holy* is *he* that hath part in the *firſt* Reſurrection; on ſuch the *ſecond* Death hath no Power, but *they* ſhall be Prieſts of *God*, and of *Chriſt*, and ſhall Reign with *him a thouſand* years. *Amen. Halelujah.* And

And ſo *I* have diſpatcht *this* Particular *alſo*.

Now, as to *thoſe* Scriptures,--*If they perſecute you in one City, fly unto another.* And *Paul's* being let down in a *Basket* over the Wall, and his *Kinſmans Diſcovery* of the *Plot* againſt *him* to take away *his* life; and other *Scriptures* of *that* Nature, *I* have *this* to Anſwer.

The *Lord* never required of *any* to diſobey *that* of *him* which witneſſed *in* them; then the *Lord* would be *unjuſt*, and accounted to be a hard *Maſter* on a *right* account (which is *Blaſphemy* to imagine); but *this he* requires, Obedience in *every* man to *that* of *God* made manifeſt in *them*, which ſhews *them* evil, and what *they* ſhould do; and according as *that* moves for a *Man* to bear *his* Teſtimony, *openly* and before *men*, ſo *he* is to bear it, and to encounter with whatſoever *he* may meet with, in the *bearing* of the *ſame*: and if unto *Death*, to *Death*; and if unto *Baniſhment*, to *Baniſhment*; and if unto *loſſe* of *all*, to the *loſſe* of *all*; for the *ſake* of *Jeſus Chriſt*, for hereunto is *he* called. If *he* hath otherwiſe purpoſed of a *man*, and if *he* hath other work for *him* to do, and if *he* lead *him* elſewhere to teſtifie to *his* Name, *he* may give opportunities, and *that* of *him* moving, *thoſe*

Oppor-

Opportunities, are to be taken for his Deliverance. As it was with *Paul*, who sometimes was let down by a *Basket* over the *Wall*; and *sometimes* guarded by a *band* of *men*, and *so* delivered; and sometimes *bound* at *Jerusalem*, as *he* propheſied *he* ſhould be, who took *his* Girdle as *Paul* was going up thither, and ſaid, *Thus ſaith the Holy Ghoſt, ſo ſhall the Jews at Jeruſalem bind the man that oweth this Girdle, and ſhall deliver him into the hands of the Gentiles*; and *ſometimes he* was at *Rome*, and had before *Nero*; and ſometimes *he* preached at *his* hired houſe in *Rome*, no man forbidding *him*, and *he* went boldly to *his* Teſtimony where the *Lord* called *him*. *What mean ye to weep* (ſaid *he*) *and to break my heart? For I am ready not to be bound only, but alſo to dye at Jeruſalem for the Name of the Lord Jeſus*; when *they* of *that* place, and *theſe* others that were with *him* beſought *him* not to go up to *Jeruſalem* upon the *propheſie* aforeſaid, *Acts* 21. 10, 11, 12, 13. And this *he* did whatſoever was the iſſue, and *he* went through much as *his* Epiſtles teſtifie.

And the *Son* of God many times *paſſed* through when *they* ſought to kill *him* (as the *Scriptures* teſtifie) for *his hour was not come*; and till *his* time *he* went not up to *Jeruſalem*; and *he ſet his face to go to Jeruſalem*; and *he*

had a *Baptisme* to be baptized with, and *he* was straitned till it was accomplished; and *he* rebuked *Peter*, and said unto him, *Get thee behind me Satan, for thou savourest not the things that are of God, but of men*; when *he* took *him* to *him*, and said, *These things shall not befall thee*; as *he* spake of *his* sufferings that were to be, when he was going thither. And *he* went to the *Garden* where *Judas* knew where to have *him*; and *he* knew *Judas* was to betray *him*; and *he* said, *The Son of man goeth as it is written of him, but wo unto that man by whom the Son of man is betrayed; it had been good for that man that he had not been born*, Mat. 26. 24. And, *Put up again thy Sword into his place, for all they that take the Sword shall perish with the Sword*, said he to *Peter*, v. 52. *My Kingdome is not of this world*; *if my Kingdome were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my Kingdome not from hence*, said *he* to *Pilate*, when *he* said unto *him*, *What hast thou done? Art thou the King of the Jews? Am I a Jew? thine own Nation, and the chief Priests have delivered thee unto me*, John 18. 35, 36. *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels?* Said *he* to *Peter*, Mat. 26. 53.--*The Cup my Father giveth me,*

shall

ſhall I not drink it? John 18. 11. And, *As a ſheep before her ſhearers is dumb, ſo he opened not his mouth*, Iſa. 53. 7. And, *Speakeſt thou not unto me? Knoweſt thou not that I have power to crucifie thee, and I have power to releaſe thee? Thou couldeſt have no power at all* (anſwered he to *Pilate*) *againſt me, except it was given thee from above; therefore he that delivered me unto thee hath the greater ſin*, John 19. 10, 11. And, *Art thou the Chriſt, the Son of the Bleſſed?* And *Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of Power, and coming in the Clouds of Heaven*, Mark 14. 61, 62. And *I gave my back to the Smiters, and my cheek to them that pluckt off the hair; I hid not my face from ſhame and ſpitting*, Iſa. 50. 6. And, *Who his own ſelf bear our ſins, in his own body on the Tree, that we being dead to ſin, ſhould live to righteouſneſſe, by whoſe ſtripes ye were healed*, 1 Pet. 2. 24. And, *Who before Pontius Pilate witneſſed a good confeſſion*, 1 Tim. 6. 13. And, *who* ſaith, *Whoſoever therefore ſhall confeſſe me before men, him will I confeſſe before my Father which is in Heaven; but, whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in Heaven*, Mat. 10. 32. And, *Whoſoever therefore ſhall be aſhamed of me, and my words, in this adulterous and ſinful Generation; of him*

also shall the Son of man be ashamed, when he cometh in the glory of the Father, with the Holy Angels, Mark 8. 38. And, *He that loveth Father, or Mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not up his Crosse, and followeth after me, is not worthy of me; he that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it*, Mat. 10. 37, 38, 39. And, *If any man come to me, and hate not his father and mother and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple; and whosoever doth not bear his Crosse, and come after me, cannot be my Disciple*; Luke 14. 26, 27. *And so likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple*, vers. 33. *And every one that hath forsaken houses, or Brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit eternal life*, Mat. 19. 29. *And if we suffer, we shall also Reign with him; if we deny him, he also will deny us*, 2 Tim. 2. 12.

And the *Reason* is *manifest*, because till a *Man* come to know *that* of God in *him*, to guide *him*, *he* knows not how to be carried out to *Sufferings*, so as *he* should be, or to do otherwise; and the *same* Lord that calls to

suffer-

ſuffering at *one* time, may make a *way* to *eſcape* at *another*; and that may be done in the *Spirit* of the *Lord*, or by the *ſufferance* of *him*, which being done by, or in *another* Spirit, may be denyed by the *witneſſe* of *him*, whether as to *ſufferings* or *otherwiſe*.

Therefore it concerns *every* man to know *that* in *him which* is of the *Lord* to guide *him*, where the *Counſel* of the *Lord* is known; whoſe *Counſel* muſt lead in *all* things of *this* Nature; and what *his* Counſel leads to, *he* will carry *through*; and *they* that honour *him*, *he* will honour *them*; and what *he* juſtifies, who ſhall condemn? *Thou ſhalt guide me with thy Counſel, and afterwards receive me into Glory*, Pſal. 73. 24.

So *this* is an Anſwer to *this* Queſtion, *By no means, and in no caſe may the Requirings of the Spirit of the Lord in a man, or, that of God in him be diſobeyed, he vowed, upon any conſideration of advantage, or ſuffering that can befall a man from men, for ſo doing*; but the *Lord* is to be *obeyed*, *that* of *him* in *Man*, the *Movings* of *that*, *whatſoever* be the Conſequence, which muſt be left to the *Lord*; and *no* Conſultations with *fleſh* and *blood* muſt be there; but *he* muſt be obeyed, and the *Teſtimony* of *him* muſt be born, when *he* calls to it, *whatſoever* comes of it: Woe will be to

him that ſhrinketh in *ſuch* a time, as *this*, that's *flat*, and *undeniable*.

And the *Reaſon* of *this* is, becauſe if *that* of God in *Man*, which witneſſeth, condemn a *Man*, (and condemn *him* it will, if *he* walk not according unto *it*) none can juſtifie *him*, none can give Peace to *him* there for *ever*. *When he giveth quietneſſe, who then can cauſe trouble? and when he hideth his face, who then can behold him? Whether it be done againſt a Nation, or againſt a Man only*, Job 34. 29.

So then, *this* is of concernment to a *man*, to do that alwayes which may give *him* Peace with God, by whom *he* muſt ſtand, or fall for *ever*: For without *this* man is undone; and *no* man can procure *his* Peace when once it is broken with *him*, but the *Lord* muſt give it, or *Man* cannot have it; and whether *he* will give *it*, when *Man* wilfully hath broke *it*, knowing *he* ſhould not have done *it*, in ſubjecting the *Motion*, *Counſel*, *Will*, *and Witneſſe* of the *Lord*; who can tell? *For Rebellion is as the ſin of Witchcraft, and ſtubbornneſſe as Iniquity and Idolatry*, 1 Sam. 15. 23. ſaid the *Lord* to *Saul*, who broke *his* Commandement, and ſo loſt *his* Kingdome. And *that* which a *man* doth in diſobedience to the *Will* of God *he* prefers before

fore the *Will* of *God*; and if the *Will* of *Man* becauſe of *fear* or *advantage* be done, when the *Will* of *God* ſhould be done; then the *Will* of *Man* is preferred before the *Lords*. *He that loveth houſes, lands, wife, children, more than me, is not worthy of me. If a man come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſters; yea, and his own life alſo, he cannot be my Diſciple; and whoſoever he be of you that forſaketh not all that he hath, cannot be my Diſciple*; as aforeſaid. *And if any man will come after me, let him deny himſelf, and take up his Croſſe, and follow me*, Mat. 16. 24.

And to him that overcometh, will I grant to ſit with me in my Throne, even as I alſo have overcome, and am ſat in my Fathers Throne. And, he that overcometh, ſhall inherit all things; and I will be his God, and he ſhall be my Son: and I will give him the morning ſtarre, and he ſhall not be hurt of the ſecond death: and he ſhall have the white ſtone with a name written therein, which none knoweth but he that hath it; and he ſhall eat of the hidden Manna; and he ſhall be a Pillar in the Houſe of God; and he ſhall go no more forth, but ſhall Rule the Nations as with a Rod of Iron; and break them in pieces as a Potters Veſſel, ſhall he break them in ſhivers; and he ſhall be given to eat of the Tree of life, which groweth in

the midſt of the Paradiſe of God; and he ſhall be cloathed with white raiment, and his name ſhall not be blotted out of the Book of Life, but I will confeſſe his Name before my Father (ſaith Chriſt) *and his Angels; and I will write upon him the Name of my God, and the Name of the City of my God, which is new Jeruſalem, which cometh down from Heaven from my God; and I will write upon him my New Name; but the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall have their part in the Lake that burneth with fire and brimſtone, which is the ſecond death. Theſe things ſaith the Amen, the faithful and true witneſſe; the beginning of the Creation of God; he that holdeth the ſeven ſtars in his right hand; who walketh in the midſt of the ſeven golden Candleſticks; who is the firſt, and the laſt; which was dead, and is alive; and behold I live for evermore, and have the Keys of Hell, and of Death; who is the Son of God; who hath his eyes like to a flame of fire, and whoſe feet are like to fine braſſe; that hath the ſeven Spirits of God, and the ſeven ſtars; he that is holy; he that is true; he that hath the Key of David, that openeth, and no man ſhutteth, that ſhutteth, and no man openeth.*

Now *he* that bows, *he* that bends, *he* that crouches, *he* that ſtoops to man, *he* that falls under,

under, how doth *he* overcome? and *he* that for fear of ſuffering, or for advantage ſake, diſobeys, and goes againſt the *Principle* of *God* in *him*, and bows, and ſtoops *that*, how doth *ſuch* a man bow? how doth *ſuch* a man ſtoop? and how unworthy is *ſuch* a man of the *Principle* of *God*? and how doth *he* deſerve to have *his* Candle put out, and what he hath to be taken away, and to be given to another, who ſubjects the *Eternal* Principle of *God* in *him*, to that which *periſhes*; who prefers a *morſel* of *bread*, a *meſſe* of *Pottage*, before *his* Birth-right; who ſeeks the *favour* of *men*, to pleaſe *man*, before the *Lord*?

For this is *plain*, and *undeniable*; that which a *man* prefers, *he* ſets up above *all* things of *that* Nature, which *he* prefers: and that which a *man* ſets up above *all* things, is over that which *he* doth not ſo ſet up; and that which *he* doth not ſo *ſet* up, is under; and if this be the *will* of *man* that is ſet up, the *will* of *God* is ſet under; and how *unworthy*, and *unequal*, and *abominable* this is, let the *witneſſe* of *God* in *every* man be heard to judge.

But it may be ſaid, *Weakneſſes many times come, and the ſpirit is willing, but the fleſh is weak*, as ſaid *Chriſt* to *his Diſciples*; *and we*

would

would willingly glorifie God, and confesse him before men, and it is good so to do, and we find something in us that is willing so to do; and we have a love to them that do it, and God will blesse them; and 'tis nobly done of them; and oh! that we could do so; but there are clogs, and weights, and burdens, and things that stand in the way, Wife, and Children, and Relations, and Callings, and I am a young beginner, and I shall be undone, and crusht in the very bud as it were: And I am an old man, and a Prison is hard, and my children are not yet provided for, nor my Creditors paid, and my estate is embroyl'd, and Engagements are on it, and there be that gape for my estate; and I would willingly be clear first of my debts, and engagements in the world, and my wife is against me, and she cryes out, what will ye undo us and mine? shall we starve? we have hardly bread now, where shall we have it when their hand is laid upon all, and you in Prison? where shall these little ones have bread? shall I see them starve before my eyes? what Religion is this? what need you do so husband? Come, come, God knows your heart, and cannot ye be with your family, and pray there, and speak there, and do them good there, and let these alone? It is an evil time, you may have a time to be publique, when these things have an end; and you have been publique already, and born your Testimony; and every one (you say)

must

must look to the thing in them, and find that in them, and not be still leaning upon others; and it is an unreasonable thing, that People should still have an Expectation on you, and never be well, unless you be in the front to lead into trouble. You know what those who are your friends advise, Pray consider, stay a little, Come let us be together a little with our Children, and let us enjoy one another.

These things often come, and *these* things often interpose *themselves*, and the *Enemy* in *all* by reasonings, and Consultings, to bear down, and overtop the *Witness* of *God*; which the *more* that it is over-prest, the *weaker* a *Man* is, for that is *his* strength, and the *more* it is suffered to rise, the *stronger* is a Man, for that which clogs, and hinders, compasses about, and the more there is that compasses about, the more a *Man* is unable to run the *race* that is set before him. *Wherefore seeing we also are Compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the sin that doth so easily beset us, and let us run with Patience the race that is set before us; Looking to Jesus, the Author, and finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the Right hand of God*, Heb. 12. 1, 2.

So the *Way* to be rid of *these* disputes and reasonings, and Consultations, and arguings, to be clear of *these* Clogs, to put off *these* Weaknesses, is to heed steadily *that which* witnesses in a *Man*, not *that which* keeps him back, and drags, and weighs *him*, but what leads *him* forward, and pricks *him* thereunto; for therein lies *that which* will help *him*; let *God arise*, let his *Enemies be scattered*; *Let them that hate him flee before him*, Psal. 68. 1. Hast *thou* Enemies that seek to hold *thee*? hast *thou* them in *thee* that hate the *Lord*? knowest not *thou* what to do with *them*, or how to be rid or delivered? *Let God arise in thee*, that which shews thee *this* which is of *God*, that makes *thee* willing to run the *Race*, to do for *God*, to obey *God*: Have *thy Eye* to this, to the *Recompence* of *Reward*. *Moses* had an eye to the *Recompence* of *Reward*; *He endured, as seeing him who is Invisible*; and *this* will help *thee*, *Thou* wilt feel strength here; This will give *Thee* to overcome; and to lay the Consideration of *Wife*, *Children*, *Estate*, *all* before the *Will* of *God*, and at *his* feet, to do with *Thee*, and *Them*, and *it*, as *he* pleases, and if *he* will give *thee* it, and *them*, so; It will be as so much received from the *Dead*; as *Abraham* received *Isaac*, and so *they* will be more

more to *thee* than if *thou* hadst *never* laid *them* down, or than if *thou* hadst been *never* called to it; and the *Lord* who is faithfull will *never* see *thee* to want, and whatsoever is given to *him*, *he* suffers not to be lost; He that waiteth on the *Lord*, shall *want* nothing that is good; *The young Lyons do lack, and suffer hunger, but they that seek the Lord shall not want any good thing*, Psal. 34. 10. It hath been tryed in *all* ages, it hath been *seen* abundantly in *this*. The *way* to save is to *lose*, and the *way* to *lose*, is to *save*; *Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, and the Gospel, the same shall save it*, Mark 8. 35. *God is not Unrighteous to forget your work, and labour of love, which ye have shewed towards his Name, in that ye have Ministred to the Saints, and do Minister*, Heb. 6. 10. And if *he* was not unrighteous to forget *their* work, and *labour* of *love*, which was in *Ministring* to the *Necessities* of the *Saints*, much less will *he* be to forget the *sufferings* for *his* Name; *If ye be Reproached for the Name of Christ, happy are ye, for the Spirit of God, and of Glory resteth on you; On their part he is evil spoken of, but on your part he is glorified*, 1 Pet. 4. 15. And, *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his Name*, Phil. 1. 29.

It

It is a *particular* Gift, a *special* Priviledge, a *great* honour to have, and to be called to bear a *Testimony* to the *Lord*; the very Faithfulness of *God* is concerned to keep *such*, and *all* that is committed to *his* charge in *all* well-doing; If any Man suffer for well-doing, if *any Man suffer as a Christian*, (that's the *Christian* that suffers for *well-doing*, that's suffring as a *Christian*, as a *follower* of *Christ*, that suffers for *well-doing*,) *Let him not be ashamed, but let him glorifie God in that behalf*, 1 *Pet.* 4. 16. And, *let them that suffer according to the Will of God, commit the keeping of their souls to him in well-doing, as unto a faithfull Creator*, v. 19. Still the *faithfulness* of *God* which is the *highest* that can be spoken, is concerned to keep *such*. *Leave thy fatherless children, I will preserve them alive, and let thy Widows trust in me*, Jer. 40. 11. Who cloaths the *Grass* of the field; *If God so cloath the Grass of the field, which to day is, and to morrow is cast into the Oven; shall he not much more cloath you, O ye of little faith?* Mat. 6. 30. And takes *Care* of *Sparrows*; *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your father; but the very haires of your head are all numbred; feare ye not therefore, ye are of more value than many sparrows*, Mat. 10. 29, 30. And *feeds* the

young

young Ravens that call upon *him*; *He giveth to the Beast his food, and to the young Ravens that cry*, Psal. 147. 9. Whose pleasure it is to *give* the *Kingdome*; *Feare not little flock; for it is your fathers good pleasure to give you the Kingdome*, Luke 12. 32. Who is *Lord* of *all*, in *whose* hand is the *hearts* of *all*; who turneth the *hearts* of *Kings* as the *Rivers* of *Waters*. *The Kings heart is in the hand of the Lord as the Rivers of Water, he turneth it whithersoever he will*, Pro. 21. 1. And the *hearts* of the *Fathers* to the *children*; *To turn the hearts of the fathers to the children*; *and the Disobedient to the Wisdome of the Just*, Luke 1. 17. Who doth whatsoever *he* pleases in *heaven*, and *earth*; In whom is the *breath* of *all*; who nourishes *all*, who takes care for *all*; meat for the *Prophet*, and bread, by the *Bill* of a *Raven*; *I have Commanded the Ravens to feed thee there*, said the *Lord* to the *Prophet Elijah*, when *he* had Prophesied to *Ahab* that there should not be *dew* nor *raine* in *three* years, but according to *his* word; and thereupon bad *him* hide *himself* by the brook *Cherith* beyond *Jordan*; *And the Ravens brought him bread and flesh in the Morning, and bread and flesh in the Evening, and he drank of the Brook*; and when the *Brook* was *dried up* sent *him* to the *widdow* of *Zarephah*, and caused the

the *Barrel* of *Meale* not to *Waſt*, nor the *Cruſe* of *Oile* to *faile*, according to the *Word* of the *Lord* which *he* ſpake by *Elijah*, when *he* met the *Widdow*, and bad *her* fetch *him* a *little* water to drink, and ſpake to *her* to bring a *Morſel* of *bread* alſo in *her* hand. *Thus ſaith the Lord God of Iſrael, the Barrell of Meale ſhall not waſt, neither ſhall the Cruſe of Oile faile, untill the Day the Lord ſendeth raine on the earth.* Which *he* ſaid unto *her* upon *her* ſaying; *As the Lord thy God liveth, I have no Cake, but an handfull of Meale in a Barrell, and a little Oile in a Cruſe; and behold, I am gathering two ſticks that I may go in and dreſs it for me, and my ſon, that we may eate it, and die:* Unto whom the *Prophet* ſaid; *Fear not, go, and do as thou haſt ſaid; but make me thereof a little Cake firſt, and bring it unto Me; and after make for thee, and thy ſon; for thus ſaith the Lord God of Iſrael, the Barrel of Meale ſhall not waſt; neither the Cruſe of Oile faile, untill the Day that the Lord ſendeth raine on the Earth,* as aforeſaid, 1 *Kings* 17 1, to the 17.

Who would not truſt *him*? *They that know thy Name will put their truſt in Thee, for thou Lord haſt not forſaken them that ſeek thee,* Pſal. 9. 10. Who would not waite on the *Lord*? Who would not believe in him? *I have been young, and now am old, yet have I*

not

not seen the Righteous forsaken, nor his seed begging bread, Psal. 37. 25. *He* will *surely* own *his* suffering People; those that bear *Testimony* for *his* Name, *he* will *surely* testifie for *them*; *They* that stand for *his* Dominion, *he* will stand *surely* for *them*. 'Tis *Good* standing for *his* Dominion, who lives for *ever*. Its good having *him* on ones side, who lives for *ever*, and who hath *all* Power in *Heaven* & *Earth*, who is *greater* than *all*; Out of *whose* hands, who can deliver? for whom *no* straite is *too* hard, *no* bond *too* great, *no* Prison *too* fast, *no* Extremity *too* prevalent; *Who is able to save to the uttermost all that come to God by him*, who will save *his* afflicted people, who will save *all* that put *their* trust in *him*.

This then is of *Concernment*, this will weigh down *all*, this will keep *all* under, *this* will enable to endure, *this* will bear through *all*; viz. *The Lord is able, the Lord will Deliver all them that waite upon him.*

But it may be said again; *Is every Suffering of that Weight? May not a Man be mistaken? Is he to put his all upon the Obedience of that which speaketh in him? May he not be as well too forward to suffer, as too backward? Is there not a vaine forward spirit, that oftentimes goes forth to Suffer, to have whereof to Glory? and do not many make shipwrack here?*

I answer, There is a *Necessity* to Obey the *Lord* in *every* thing that *he* requires; that's undeniable, but the *thing* is how to know the *Will* of *him*, whom it is of *Necessity* to *Obey*; for if there be a *mistake*, it may produce *Suffering* without a *Ground*; and where *Suffering* is without a *Ground*, that is to say, if it be not as to the *Lord*, or required of *him*, and there be deliverance, there the *same* will lead to *Glory*, which made the *mistake* in the *Suffering*; and *too* oft it is that *such* a spirit surprizeth *many* a Man, and leads *him* forth to that which *he* should not; and then raiseth *him* to think that of *himself*, which *he* is not; and *Truth*, and the *Name* of the *Lord* comes to suffer; and that which a *Man* professes comes to suffer by *such* sufferings, by *such* spirits, and that *Man* hath *no* true advantage by *his* sufferings, but it becomes *many* times the undoing of *such* a Man in *soul* and *body*. As *sufferings* are *Weighty*, so that which is the *Cause*, or *Reason*, or *Ground*, wherefore a *Man* suffers, should be as *Weighty*, yea, bearing down, in relation to the *Lord*, all that may be said, and *all* that a Man may come to suffer in *Obedience* thereunto.

Now nothing but the *Will* of *God* is that which should lead out to *things* of *this* nature;

ture; and *his* will is *Weighty*, the *least* Iota of it (if *I* may *so* speak, for *his* will is himself, yet in reference unto *Man* I speak, and the manifestation of it to *Men*) is *weightier* than *all* a Man can suffer for *so* doing; *Our light affliction, which is but for a* [*Moment*] *worketh for us a far more exceeding weight of Glory*, 2 Cor. 4. 17. *Light* affliction, *Weight* of Glory; *a far more exceeding weight of Glory*. Our *light* affliction worketh; *If we suffer with him, we shall also reign with him; if we deny him, he also will deny us*, (as aforesaid) *For I reckon* (saith *Paul*) *that the sufferings of this present time, are not worthy to be compared to the Glory that shall be revealed in us*, Rom. 8. 18. What then is the *Will*, and how *great* and *weighty* is it, in the following of which there is *such* a weight, such a *far more exceeding weight*, than the *light* affliction, *a far more exceeding weight of Glory*? In comparison of which *all* afflictions that are to be undergone in the following thereof, are but *light*, and not *worthy* to be compared, to be *compared with the Glory that shall be revealed*.

And this *all* people are to know, and there is a *necessity* in it, (*sc.*) that of *God in them*, whereby, and in which to know, and be assured of, and not to be mistaken as to the *Will* of *God*; that being certain of that for

which *they* ſuffer, *they* may be kept *therein*, and preſerved thorough *their* ſuffering, and receive the *Crown* of *Glory*, which the *Lord* the *righteous* Judge will give unto *them* in that *Day*, and not only unto *them*, but unto *all* thoſe that love the *Lord Jeſus*, and *his* appearing and coming. And ſo *I* have finiſhed *this* particular.

Now as to the *Queſtion* moved in the *firſt* place of *this* Treatiſe, viz. *Whether the Dominion of God in the Conſciences of Men, be that which Men are to bear witneſs unto, thorough the greateſt ſufferings? And whether ſuch a bearing witneſs thorough the greateſt ſufferings to ſuch his Dominion, be not that which is required* of every particular perſon, *in whom there is a witneſs of ſuch his Dominion?*

I anſwer further; That as the *Dominion* of the *Lord* is above *all*, and particularly in the *Conſcience*, ſo it is to be teſtified unto, as that which is *greater* than *all*, and *no* Conſideration muſt be paramount to *this*, or ſuffered to equall *it*.

For ſuppoſe a *Man* had a *great* Dominion, acquired by *himſelf*, and wrought thorough with *his* own blood, and ſetled unto *him* in the *greateſt* aſſurance, and *all* that are in it made *free-men* on *this* foot, (*ſc.*) that *they* be faithfull unto *him* who hath given

them

them the freedome in the *Dominion*; will *he* not think it ſtrange, and judge it to be the *higheſt* Ingratitude, and *uſurpation* imaginable, if *One* of *this* Number ſhould aſpire unto the *Dominion himſelf*; who in the *Dominion* of it is *free*, as *he* keeps therein, and ſeek to juſtle out *him* who is Lord thereof, and to require fealty to *him* of the Subjects of that *Dominion*, as *their* lawfull King, who ought to be ſubject *himſelf*, and come under *his* Dominion? Will not *this* King forthwith take *Cognizance* of *his* Rebellion, and proceed with *him* out of *hand*, as a *Traytor* to *his* Crown and Dignity? and by how much the *Dominion* is neer unto *him*, will *he* not ſeek the riddance of *this* Traytor out of *his* Kingdome, that *his* Kingdome may be free, and he in ſafety from *ſuch* an Enemy?

Even ſo the *Lord* hath purchaſed unto *himſelf* a *Kingdome* with *his* own blood in the *Conſciences* of *Men*, the *blood* of the *Son* of *God*; To thoſe who obſerve *his* Decrees, and ſubmit to *his* Government, *he* gives the *freedome* of *his* Kingdome, will *he* hold him guiltleſs that ſhall ſeek to rob *him* of *his* Dominion, and Deveſt *him* of *his* Crown and Dignity, by endeavouring to rule in the Conſciences of *Men*, whoſe *Kingdome* is

an *Everlasting* Kingdome, and *his* Dominion that which shall *never* have End? Will *he* think *him* worthy of *his* Kingdome, who will not suffer the *loss* of any thing for it? Is it not worth a *seeking* for, a *suffering* for; which is *Eternall* with *God in the Heavens*? hath *he* not, will *he* not split *all* in pieces, that have, and shall oppose *him* herein? will *he* not say, *As for all those mine Enemies that would not have me to reign over them, bring them hither, and slay them before me?* will it not be *hard* in *that* day for such as have loved *any* thing more than *him*, *houses*, *lands*, *Wife*, *children*, and a *Man's* life? will *he* not dash *them* to pieces as a *Potters* vessell, that seek *thus* to deprive *him* of *his Kingdome* and *Dominion*? *Be wise therefore, O ye Kings, and be instructed, O ye Judges of the Earth. Kiss the Son, least he be angry, and ye perish from the Way, If his wrath be kindled, yea but a little; blessed are all they that put their trust in him.*

And so I have finished *this* Treatise concerning *Suffering*.

Bristoll 7th, 9th Month 1663. *Geo Bishope.*

A Little

TREATISE

Concerning

GLORY.

BEING

The Revelation of God, in his Servant *GEORGE BISHOPE.*

Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified, Rom. 7. 30.

Thou ſhalt guide me with thy Counſel, and afterward receive me to Glory, Pſal. 73. 24.

Theſe words ſpake Jeſus, and lift up his eyes to Heaven, and ſaid, Father, the hour is come, Glorifie thy Son, that thy Son alſo may glorifie thee, John 17. 1.

Father, glorifie thy name. Then came there a voyce from Heaven, ſaying, I have both glorified it, and will glorifie it again, John 12. 28.

Printed in the Year, 1664.

TRIATISE

OF

GLORY

A little

TREATISE

Concerning

GLORY, &c.

GLORY is the *highest* thing, and *last*, that Mortals can attain unto in *this* world, whether regard be had to the *things* of *this* life, or the *things* of *that* which is to come.

To *this* life; for here the *Perfection* of *all* is the *glory* of a *man*; yet,--*I have seen an end of all perfection: but thy Commandements are exceeding broad*, Psal. 119. 96.

To *that* which is to come; for the *glory* of *all* is *Perfection*. *Wherefore leaving the Principles of the Doctrine of Christ, let us go on to perfection*, Heb. 6. 1.

Glory then as to *this* life, and *that* which is to come, is the *Perfection* of whatsoever a *Man* undertakes, whether it be as a *Man*, or a *Christian*.

As

As a *Man*; For, *Behold we count them happy which endure*, James 4. 11.

As a *Christian*; For, *We are more than Conquerours through him that loved us*, Rom. 8. 37.

So then, the *Glory* of *all*, is to be *perfect* in *all* a *Man* undertakes under the *Sun*, whether it be as to *doing* or *suffering*.

As to *doing*; for *he* that begins, and doth not finish hath not *Glory*. *All that behold it begin to mock him, saying, This man began to build, and was not able to finish*, Luke 14. 29, 30.

As to *suffering*; *He that endures to the end, the same shall be saved*, Mat. 24. 13.

And *this* is *that* of which *I am* to treat, and for which purpose the *Revelation* of *God* is with *me* what to speak in *this* matter.

This then is the *summe* of what *I* have to say; *Glory* is the *Compleating* of *every* thing; Or, the *compleating* of *every* thing, the *well* finishing of a *thing*, the *good* end is *Glory*.

And here *I* must distinguish, between *glory* and *glory*; Glory, that is to say, that which is the *Summe* and *End* of *that* which perishes; and *Glory*, that is to say, *that* which endures for *ever*.

Glory, that is that which is the *summe* and *end* of *that* which perishes, *passes* away.

Glory,

Glory, That is *that* which endures for ever, is *everlasting*.

And of *this* it is that *I* have here to speak, viz. *Everlasting* Glory; or the *Glory* that survives *all* that perishes, that endures for *ever*, the *summe* and *end* of *all* a *Mans* actions in the *world* in reference to *Eternity*; that the *End* be *well*; that the *End* be *good*; that the *summing* up of *all*, the *concluding* of *all*, the *shutting* up of *all*, be *good*, be *well*, be as it *should* be; this is a *weighty* thing, and of *highest* consequence, *everlasting* Glory; the *good* end of *all* a *Man* doth for *ever* and *ever*; that the *end* be *so*; that the *shutting* up of all be *so*, the *summing* up of *all*, the *concluding* of *all*, that it be in *Peace*.

For *this* cause therefore, do *I* now write, that *every* man may mind, that *every* man may consider in *this his* day the *things* that belong unto *his* everlasting Peace, that *he* may *conclude well*, that *he* may *end well*, that the *summing* up of *all* may be *well*, that *his* end may be *Peace*, that *he* may lay down *his* head in *Peace*, that *his* end may be in the *Spirit*, that *he* may *finish his* work, that *he* may summe up *his* dayes in *that* which is *everlasting*, that *he* may not dye as a *fool* dyeth, with *his* work unfinished, with *his* work unperfected, with *his* work on *this* side life,

on

on *this* ſide Glory, on *this* ſide Perfection, the *Perfection* of *that* for which purpoſe *he* came into the *world* to do in reference to *Eternity*, the *Perfecting* of *holineſſe* in the *fear* of the *Lord*; for this will be *hard*, this will be a grievous thing in the end, this will be *intollerable* in the *day* of *the Lord*, to have a *Mans* Glaſſe run out, *his* Day cloſed, *his* Thread cut, *his* ſilver Cord broken, and *he* not poſſeſſing *everlaſting* Peace, and *he* not certain of *Glory* everlaſting; of a *ſure* end of *all his* work under the *Sun* in order to *Eternity*, of a *good* end to *all* that *he* hath done, of the *concluſion* of *all*, that it is as it *ſhould* be, as it *ought* to be, er'e ever *he* can attain *everlaſting* reſt.

In order to *this* I have ſomewhat to ſay to *Men* of all Sorts, Ranks, Qualities, Conditions, whatſoever: *You* muſt all know, and believe in, and be guided by *that* in *you* which witneſſeth to *God*, *Chriſt Jeſus* the *Wiſdome of God*, and the *Power of God*, the *Meaſure* of *him* in *you* which witneſſes *againſt* evil, if *ever you* come to *God*, to be *glorified* with *God*; if *ever you* come to *Glory*, to the *finiſhing* of *your* courſe *well*, to the *laying* down of *your* heads in *Peace*, to the *Crown* which is *immortal*, to the *Reſt* which is for the *People* of *God*, to the *Joy* unſpeakable.

and

and *full of Glory*, to the *Inheritance incorruptibls*, which *fadeth* not *away*, *eternal* with *God* in the *Heavens*, to *Mount Sion*, to the *City of the Living* God, the *Heavenly Jerusalem*, to the *innumerable* Company of *Angels*, to the *general* Assembly, and *Church* of the *first born*, which are written in *Heaven*, to *God* the *Judge* of *all*, to the *Spirits* of *Just* men made *Perfect*, to *Jesus* the *Mediator* of the *New* Covenant, to the *Blood* of *Sprinkling* that speaketh *better* things than *that of Abel*, to the *everlasting* good end in the *Spirit*, the *conclusion* of *all* in *that* which never shall have an *end*, the *life* immortal, *eternal*, the *Glory* that is to be revealed at the *Coming of Christ*, the *shutting* up of *all* in *that* which remains *for ever*, which shall never *fade*, nor *passe* away, which is *everlasting*.

I say, in order to *this*, *you* must know, believe in, receive, be guided by *that* in *you* which *witnesses* to *God*, which is *everlasting*.

In order hereunto, *I* shall lay before *you* *these* Particulars.

First, That there is no *other* Name under *Heaven* given among *men* whereby *ye* can be saved; neither is there *Salvation* in *any* other, as the *Apostle* said, *Acts* 4. 12. Presume *ye* what *ye* will, think *ye* what *ye* can, despise *ye* as *ye* are able, conceive *ye* as much

as

as can be to the contrary, I say, then *Christ* the *Lord*, *Christ Jesus the Wisdome of God*, and the *Power of God*, the *Measure of him* in *you* which *witnesses* to *God*, which shews *you* what *ye* should do, which reproves, which makes manifest; the *Light*, the *Light of the world*, the *true* Light, that lighteth *every* man that cometh into the *world*; and this *you* shall *eternally* witnesse, it is the *Word* of the *Lord*. For, *that* which gives a *man* the *sight* of the *state* in the which a *Man* is, and testifies to *God* against a *Mans* deeds, that *they* are evil, is the *Light* of the *Son of God* that is come into the *World*, to redeem *Man*, and to bring *him* to *God*.

Secondly, That the *Grace that* saveth, *which* bringeth *Salvation*, the *Grace of God* which hath appeared to *all* men, is that which teacheth to deny *all* ungodlinesse, and *worldly* lusts, and to live *soberly*, *righteously*, *and godly* in *this* present world, as the *Apostle* also testifies, *Tit.* 2. 11, 12. By *which* Grace *ye* must be saved through *Faith*, and that not of *your* selves, it is the *gift of God*; as *he* saith again, *Ephes.* 2. 8. *Which* Faith *is* the *Word* nigh in the *mouth*, and in the *heart*; the *Word of Faith which we preach*, saith *he* also, Rom. 10. 8. *The Word which endures for ever*, as saith *Peter*, 1 Pet. 1. *last*. *The Righteous-*

Righteousness of *Faith*; which *Paul* saith again, *saith* on *this* wise; *Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.) Or, who shall descend into the deep? (that is, to bring up Christ from the dead) but what saith it? the Word is nigh Thee in thy mouth, and in thy heart,* Rom. 10. 6, 7, 8. And *this* is *Salvation*, the *Gospel* of *Salvation*, Ephes. 1. 13. The *Common* Salvation, *Jude* 3. The *Power* of *God* to *Salvation*, Rom. 1. 16. The *Salvation* of *God*, Acts 28. 28. The *Salvation* of the *Soul*, 1 Pet. 1. 9. The *Salvation* of which the *Prophets* spake, as *Moses*, who said; *For this Commandement which I Command Thee this Day, is not hidden from thee; neither is it far off; It is not in heaven, that thou shouldst say, who shall go for us in heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto Thee, in thy mouth, and in thy heart, that Thou mayst do it,* Deut. 30. 11, 12, 13, 14.

And *Isaiah*, who spake after *this* manner; *For the People shall dwell in Zion at Jerusalem; Thou shalt weep no more; he will be very gracious to Thee at the voyce of thy Cry; When he shall hear it, he will answer Thee. And though the Lord*

give

give you the bread of adversity, and the water of affliction, yet shall not thy Teachers be removed into a Corner any more, but thine eyes shall see thy Teachers, and thine eares shall hear a Word behind Thee; saying, This is the Way, walk ye in it, when ye turne to the right hand, and when ye turne to the left, Isa. 30. 19, 20, 21.

And *Jeremiah* (to add *no* more) saith from the *Lord*; *Behold the dayes come, saith the Lord, that I will make a Covenant with the house of Israel, and the house of Judah; not according to the Covenant which I made with their fathers in the Day that I took them by the hand to bring them out of the Land of Egypt (which my Covenant they brake, although I was a Husband to them, saith the Lord); But this shall be the Covenant that I will make to the house of Israel, After those dayes, saith the Lord, I will put my Law into their Inward parts, and write it in their hearts, and will be their God, and they shall be my People. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all Know me from the least of them to the greatest of them, saith the Lord; for I will forgive their Iniquities, and I will remember their sins no more,* Jer. 31. 31, 32, 33, 34. And *these* Prophesies are manifest, *which* the *Prophets* thus spake, and *their* Testimony is *true*, and it is

now

now witneſſed by *Thouſands* who know the *Lord*; in whom *theſe* Propheſies are fulfilled.

Thirdly, The *Salvation* of *Gods* Elect is through *Faith* in the *Son* of *God*, who is the *Saviour* of the *World*, Tit. 1. 1. Gal. 2. 10. 1 Joh. 4. 14. And *this* Faith is the *ſubſtance* of *things not* ſeen, the *evidence* of *things hoped* for; ſo *ſaith* the Apoſtle. *Now Faith is the Subſtance* (ſaith *he*) *of things not ſeen; the Evidence of things hoped for*, Heb. 11. 1. *For* (ſaith *Paul*) *the things that are ſeen are Temporall, but the things that are not ſeen are Eternall*, 2 Cor. 4. 18. Now a *Temporall* thing, or a *Body*, that is *ſo*, *you* muſt not look for; for though *Paul* knew *him* ſo, *though we have known Chriſt after the fleſh*, yet *he* knew him *no* more; *yet now henceforth know we him no more*, ſaith *he*, 2 Cor. 5. 16. So that it is not an *Outward* thing, or a *body*, as *yours*, or *ſuch* a body as *yours*, is it that *you* muſt *now* look after when *you* are ſpoken to of *Chriſt*; but this is that *you* are to look after, *Chriſt* in the *Spirit*, the *Spirit* of *Chriſt* in *you*. *Now if any Man hath not the Spirit of Chriſt, he is none of his*, Rom. 8. 9. The *Manifeſtation* of the *Spirit which is given to every Man to profit withall*, 1 Cor. 12. 7. The *Comforter*, who *when he is come; he*

will Reprove (saith *Christ*) *the World of sin, and of Righteousness, and of Judgement*; for *nevertheless, I tell you the Truth*, (said he) *it is Expedient for you that I go away*; *for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you*, Joh. 16.7, 8. The *Spirit* of *Truth*, which guideth into *all* Truth, which proceedeth from the *Father*, which testifies of *Jesus*, which *shall testifie of me*, Joh. 15.26. 16.13. This *you* must know in *you*, this *you* must believe in, this *you* must follow, this *you* must be guided by (that which *Reproves*, that which *makes* manifest) ere *you* can come to *God*.

Fourthly, The *things* of *God* are not seen but by the *Spirit* of *God*, and the *Manifestation* of the *Spirit* of *God* is not in the Power of *Man*. *The Wind bloweth where it listeth, and thou heareſt the sound thereof, but canst not tell whence it cometh, and whether it goeth*; *So is every One that is born of the Spirit*, Joh. 3. 8. Therefore *every* Man must know the *Principle* of *God*, the *Manifestation* of the *Spirit*, & come to that, ere *he* can know the *things* that are of *God*.

Now the *Principle* of *God* in *Man* is *Christ Jesus*, *Christ Jesus* the *Wisdome* of *God*, and the *Power* of *God*, the *Measure* of *him*, that in *every* Man of *him* which *Reproves*, which

makes

makes manifeſt, to this muſt *every* Man come, to know the *things* that are of *God*; to the *beginning he* muſt come, ere *he* can come to the *End*; *I am Alpha, and Omega, the Beginning, and the Ending ſaith the Lord; which is, and which was, and which is to come, the Almighty*, Rev. 1. 8. *He* hath placed *this* in *every* Man, for *every* Man to be turned unto *this*, that *he* may know the *Beginning*, and from the *Beginning* come to the *End*; for *he* that *never* comes to the *Beginning*, can *never* reach the *End*. It is not in *another* Man what is for *thee* to mind as to *God*, that is to *ſay*, ſo as not in *thy* ſelf, but it is *in thee* a *Meaſure* of *him* in *thee*; the *Principle* of *him* in *thee*, that *thou* maiſt know in *thy* ſelf *ſomething* of *God*, whereunto to go, that *thou* maiſt be led to *God*, to know the *things* that are of *God*, which is the *Principle* of *God*; for *every* thing is ſeen in its *Principle*; and this is *his* Principle, that in *thee* which witneſſes to *him*; For, *No Man hath aſcended up to heaven, but he that came down from heaven, Even the Son of Man which is in heaven*, Joh. 3. 13. And, ſaith the *Apoſtle*, *What Man knoweth the things of a Man, ſave the ſpirit of a Man, which is within him; Even ſo the things of God knoweth no Man, but the ſpirit of God. Now we have not received the ſpirit*

of the World, but the Spirit which is of God, that we may know the things that are freely given to us of God; which things also we speak not in the Words that Mans wisdome teacheth, but which the Holy Ghost teacheth, Comparing Spirituall things with Spirituall; but the Naturall Man receiveth not the things of the Spirit of God; neither can he know them, because they are Spiritually discerned; but the Spirituall Man judgeth all things, but he himself is judged of no Man. For, who hath known the Mind of the Lord, that he may Instruct him? But we have the Mind of Christ, 1 Cor. 2. 11. to the *end.*

So *then* to the *Principle* of *God every* Man must come, to know the *things* that are of *God*; for in the *Principle* the *things* are seen, and *no* where else; and the *Principle* of *God* being *that* which witnesseth to *God* in *every* Man, *every* Man must come to *that* to know the *things* that are of *God*. And this is *Truth*; For that which gives the knowledge of *any* thing, is the *Principle* of the *thing*; and that which gives the knowledge of the *things* of *God*, is the *Principle* of *God*, which is that which *Witnesses* to *God*; as hath been declared: therefore to *this* must every Man come to bring *him* unto *God*.

Fifthly, The *things* that are *Immortal*, are without the comprehension of the *Natural*

tural Man, which muſt *die*, which muſt *periſh*, and come to *nought*; the *Natural Man receiveth them not, neither can he know them* (as hath been rehearſed) *for they are ſpiritually diſcerned*. A *neceſſity* there is *then* that a *Man* come to know *ſomething* that is *more* than *Mortal*, wherein to Comprehend the *things* that are *Immortal*. Now *Immortality* is *Man's* laſt home (as I may *ſo* ſay) after *he* hath fulfilled *his* Generation, that is to ſay, a *ſtate* after the *Natural* that muſt remain for *Ever*. It concernes a *Man* therefore, to know *that which* will give *him* to underſtand the *things* which appertain to *this* ſtate, that it may be *well* with *him* for *Ever*, till *Immortality* hath an *End*. Now *this* to know can *no* otherwiſe be, than in, and by that in a *Man* which is *Immortal*, which *never* dies, or *periſhes*, or comes to *nought*, but *abides* for *Ever*; and *this* is *no* where but in *that which* judges the *Mortal*; the *things* that *paſs* away, *that* muſt die, *which* ſhakes *all* that can be ſhaken, that *that* which cannot he ſhaken may *abide*; which is *Immortal*: Therefore *Paul*, who was a *Witneſs* of *theſe* things, ſpake; *For this Corruptible* (ſaith *he*) *muſt put on Incorruption, and this Mortal muſt put on Immortality*; *So when this Corruptible ſhall have put on Incorrupti-*

on, and this mortal ſhall have put on immortality; then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up in Victory. O Death! where is thy ſting? O grave! where is thy Victory? the ſting of Death is ſin, and the ſtrength of ſin is the Law; but thanks be to God which gives us the Victory, through our Lord Jeſus Chriſt, 1 Cor. 15. 54, 55, 56, 57.

Sixthly, The *Eternal* Inheritance, the *Enduring* Subſtance which *paſſes* not away, which is *Eternal* with *God* in the *Heavens*, is *no* where to be found, but in that which is *Eternal*. Therefore it is *unavoidably* true, that *that* which is *Eternal* a *man* muſt come to know, ere *he* can find out the *Inheritance* which is *Eternal*; and where is *this*, but in *that* which reproves, *that* which paſſes away, that hath a *bound*, a *time*, a *limit*, and the *bound*, the *limit* of *that* which hath a *time*, is *that* which was *before* time, that hath *no* bound, or *limit*, which is *Eternal*. And *this* ſaid *Paul* again, *We know* (ſaith *he*) *that if our Earthly Houſe of this Tabernacle were diſſolved, we have* (he ſpeaks of *Poſſeſſion*) *a building of God, a Houſe not made with hands, Eternal in the Heavens*, 2 Cor. 5. 1.

Sixthly, The *Enduring* Subſtance, the *Inheritance* which *paſſes* not *away*, muſt be in *ſomething* that *Endures*, in *ſomething* that *paſſes*

ſes not *away*. Now *what* can there be found *that* paſſes *not* away, *that* endures, In *that* which endures *not*, that *paſſes* away? Now *all* that periſhes, *all* that fades away, *all* that is on *this* ſide of *Eternity*, *all* that is made to *periſh*, *paſſes* away, it endureth *not*. *The voyce ſaid cry, and he ſaid, what ſhall I cry? All fleſh is Graſſe, and all the goodlineſs thereof as the Flower of the Field; the Graſſe withereth, the Flower fadeth, becauſe the Spirit of the Lord bloweth upon it. Surely the People is graſſe, the graſſe withereth, the flower fadeth, but the Word of our God ſhall ſtand for ever*, Iſa. 4. 6, 7, 8. And, *that* which endures for *ever*, is *that* which judges *that* which paſſes *away*.

Seaventhly, The *Immortality*, the *Inheritance* incorruptible, which is with the *Saints* in *Light*, is in the *Light* which judges *darkneſſe*, which the *darkneſſe* cannot *comprehend*. Now *this* Light is *Chriſt*, the *Meaſure* of *him* in *every* One which ſhineth in *darkneſſe*, but the *darkneſſe* comprehends it *not*, but in the *light it* is ſeen, *which* judges darkneſſe, which the *darkneſſe* cannot comprehend. Therefore to the *light* every *Man* muſt come, to *that* which makes manifeſt in *him*, to *that* which reproves, that *he* may know *Immortality*; the *Inheritance* that is *Incorruptible*, and undefiled, and that fadeth

not away, reſerved in *Heauen* for *you*. Said the *Apoſtle Peter*, 1 Pet. 1. 4. And ſaid *Paul*, *Giving thanks unto the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light*, Col. 1. 12.

Laſtly, The *things* of the *Concernment* of *another* World are not to be *fathomed* by the *ſpirit* which is of *this*; and therefore *ſomething* that is *not* of *this* world muſt be known that may give a *Man* to *fathome* the *things* that are of *another*. In vain doth a *Man* plough with that which will *not tear* up the *ground*; or ſeek to draw water with that which will not *reach*. This will not give a *Man* comfort in the *End*; therefore an *expedient* ſuitable to the *end* a *Man* aims at, is of *neceſſary* conſequence for a *Man* to have wherewithall to *accompliſh* the *thing* at which *he* aims.

Now *Glory* being the *thing* that is in the *eye* of *every* man, the *Mark* (at *leaſt* in pretence) that is the *aim* of *every* man. There is a *neceſſity* therefore that *every* man come to know, and heed *that* which will bring *him* to *Glory*. Now a *man* cannot come to *Glory*, but in the *way that* leads to *it*; and the *way* that leads to *it*, is of the *ſame* Nature of which *Glory* is, which being *Eternal*, *ſomething* which is *Eternal* is *that* which muſt

lead

lead unto *it*; and *that* which leads unto *it*, is (as aforesaid) *that* which winnoweth.

So to *this* must *every* man come, to the *beginning*, before *he* can attain the *end*; *that* which advises, *that* which counsels, *that* which shews a *man* what *he* should do, is *that* which brings a *Man* (as *he* hereunto takes need) to *that* which being done, saith to *him*, *Well done good and faithful Servant, enter thou into the joy of thy Lord.* Now the *joy* of the *Lord* is the *fulfilling* of the work; *he* that fulfils the *work* of the *Lord*, enters into the *joy* of the *Lord*; the *well done good and faithful servant* doth *it*; the *finishing* of a *mans* work; *his* work done; the *good and faithful servant*, that hath *well* done, that hath finished *all he* hath to do *well*, enters; here's *glory*, the *good end* of *all*; and *he* that comes to the *good end*, must *first* come to the *good beginning*; and the *good beginning* is that which leads, advises, counsels, shews a *man* what he should do. This brings to the *good end*, to *Glory*, *Thou shalt lead me with thy Counsel, and afterward receive me to glory*, Psal. 73. 24.

Thus it was with *him* who went *before*, who came into the *world* to do *his* will; *he* had a *work* to *finish*, and *he* said, *Father, the hour is come, glorifie thy Son, that thy Son also*

may

may glorifie thee, John 17. 1. When the *hour* was come, wherein *he* was to finish *his* work, the work which *he* was to do; for which purpose *he* came into the *world*. *Father* (said *he*) *glorifie thy Son* (bring *him* to finish what *he* came into the *world* to do, enable *him* thereunto) *that thy Son may glorifie thee* (by the *finishing* of the *work*, for which cause *thou sentest him* into the *world*) this glorifies the *Father* to finish the work *he* hath appointed a *man* to do: And *this is Glory* for a *man* to finish *that* which to do *he* is appointed. *These words spake Jesus, and lift up his voice to Heaven, and said, Father, the hour is come, glorifie thy Son, that thy Son may also glorifie thee*, as aforesaid. *And, I have a Baptisme, with which I am to be baptized, and how am I straitned, till it be accomplished?* Luke 12. 50. *Who, for the joy that was set before him, endured the Crosse, and despised the shame, and is set down at the right hand of the Throne of God*, Heb. 12. 2. And (saith *he*) *I have glorified thee on earth; I have finished the work that thou gavest me to do; and now, O Father! Glorifie thou me with thine own self, with the glory I had with thee before the world was*, John 17. 4.

So *then* the *finishing* of the *work* which was given *him* to do, was *that* which glorified

the

the *Father*; and having *glorified* the *Father* in the *finiſhing* of the *work*, which was given *him* to *do*; *he* ſaith, *Glorifie me with thine own ſelf, with the Glory which I had with thee before the world was.* And what was as to the *Head* is the *ſame* unto the *Members*; the *ſame* way to Glory *they* muſt go; the *ſame* work *they* muſt do, which is the *way* to *Glory*; that is, the *Will* of *God*, the *ſame* Glory *they* muſt glorifie *God* withall, as *he* did, that *ſo they* may be glorified with the *ſame* Glory which *they* had with *him* before the *world* was; that is to *ſay*, *They* muſt do *his* will; the *work* which *he* hath given *them* to *do*; the *work* being *done*, they glorifie *God*; the *Lord* being glorified, *they* may ſpeak to the *Lord* to glorifie *them* with *his* own ſelf, with the *Glory* which *they* had with *him* before the *world* was; that is to ſay, *his* own Seed which was with *him* before the *world* was; by which the *world* was *made*, and by *which* it is *preſerved*; which is *come* into the *world*, into the *Particular* of *this*, and *that* man; *which* moves to *God*, and the *doing* of *his* will; *which* came to do *his* will; *which* was *glorified* with the *Father* before the *world* was made, *which* is come from the *boſome* of the *Father* into the *world* to do *his* will, *which*

having

having *finished* the *work* that *he* hath given *it* to do; *glorifies* the *Father*, and is *glorified* with the *Father*, with the *Glory* which *it* had with the *Father* before the *world* was, and so will *all they* be, that are led by *it*.

So to the *Seed*, the *Seed* which is *Christ*, *that* which witnesses to *God*, which reproves, *which* makes manifest the *Measure* of *him* in *every* Man, must *every* Man come to *know* the will of *God*, and to do the *will* of *God*; to *glorifie his* Name by *finishing* the *work* which *he* hath given *them* to do; *which* being *done*, *they* may ask to be *glorified* with the *Father*, with the *Glory* which was before the *world* was.

And so *I* have finished *this* Particular, which lay upon *me* from the *Lord* to open, that *this* thing may be understood, which *many* talk of, but *few* understand; that is to say, *Glory*; which is the *talk* of *every* one, which seems to be the *aime* of *every* man; at least the *Desire*, *Glory*, *Glory*, *Glory* they would have, *Let me dye the death of the Righteous, and let my latter end be like his*, said *Balaam*, when *his* eyes were open, and *he* prophesied of *Israel*; but who goes the *way* to *Glory*?

Glory? who heeds the Meaſure of *God* in *them*, the *Principle* of *God*, to be led by *that*, to be counſelled by *that*, to be *guided* by *that*, *that* which witneſſes, *that* which makes manifeſt, *that* which reproves, that *they* may *finiſh* the *work* that is given *them* to do, that *they* may come to *Glory*, that *Glory* that was with the *Father* before the *world* was.

And ſo I am clear in *this* Particular, having opened *this* thing, according to the *Revelation* of God in *me*, to the *underſtanding* of the *ſimple*, that *this* thing may *alſo* be known, the *Satisfaction*, the *Reſt*, the *Peace* that is in *well-doing* when the *work* is *finiſhed*; *There remains a Reſt for the People of God*; a *Reſt* from *their* labours when *their* work is *done*; a *Crown* Immortal, an *Eternal* weight of *Glory*; the *finiſhing*, the *concluding*, the *ſhutting* up of *all well* in *that* which is *well*, the *good end* of *all*; the *well done good and faithful Servant, enter into the Joy of thy Lord*; the *Glory* that *is to be revealed at the coming of Chriſt*, which *no* eye hath ſeen, or *ear* heard, neither hath *it* entered into the *heart* of *Man* to conceive, which *he* hath prepared for *them* that wait upon *him*, *Joy* unſpeakable, and *full* of *Glory*, which is in *doing* the

Will

[illegible] God, which is in *finishing* the *work* [illegible]ch he hath given a *Man* to do, and *no* [illegible]here *else*, which *none* can understand but *they* which do *his* will; which a *stranger* cannot know, which is *strange** to *him* that is *not* exercised *therewith*; *which* is *everlasting*. And so *I* have done with *this* Particular.

Newgate *Prison* Bristoll
14th of 12th Mo. 1663.

Geo: Bishope.

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ch. 51.

THE END.

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